THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

Vol. VIII. No. 8. NEW-YORK, SATURDAY, MAY 5, 1838. Whole Number 372.

POETRY.

For the Churchman.

SPIRITUAL BLINDNESS.

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?—*Luke* xxiv. 32.

"Why could we not discern
Our risen Saviour, Lord of life and day.
While he talk'd with us on our homeward way
Did not our spirit burn?

"While gazing on his form
As he with calm benignity we loved,
From ancient prophecies the veil removed,
Did not our hearts grow warm?"

His words are in their ear,
The stone, the soldier guard, of no avail.
The powers of night and hell could not prevail,
Jesus himself is near.

And yet their sealed eyes
Know not their Lord, arisen from bed of gloom,
Death's conqueror! Mighty victor o'er the tomb!
Sovereign of earth and skies!

Saviour! 't is ever thus,
Sin spreads its darkening shadows o'er the mind,
Eyes which behold all earthly things grow blind
When thou approachest us,

Love's gentle accents fall—
Mercies on mercies clust'ring round us stand—
Kindred, and home, and household joys—thy hand
Bestows upon us all.

Sadness and sorrow come,
Afflictions with a loud and solemn call
Warn us to spurn aside each worldly thrall,
Nor longer from thee roam:

Yet when the voice is heard
At morn, or midnight, or at day's decline,
By our weak hearts we feel not it is thine
Which hath our spirits stirr'd.

When the warm sunlight gleams
On woody shade and dell, on garden bowers,
And on the vale's low sweets, how turn the flowers
To drink the golden beams!

Ah, how unlike are we,
Who grope our way in darkness and in night,
Closing our eyes upon the glorious light,
Which comes, dear Lord, from thee!

Oh, give to us thy grace,
That our dark vision may enlightened be,
That wheresoe'er we turn, thee, Saviour, thee,
We still in love may trace.

J. C.

THE THREE CASES IN WHICH ST. PAUL ASSERTS THAT WE ARE JUSTIFIED OR SAVED BY FAITH WITHOUT WORKS OR WITHOUT THE DEEDS OF THE LAW.

1. To meet the arguments of a heathen, who, reasoning "after the tradition of men, after the rudiments of the world," (Col. ii. 8,) might contend against the Gospel on the plea of its being unnecessary; and urge the light of nature, as a sufficient guide for their conduct, and the goodness of their lives, as a sufficient ground of expecting the Divine favor; we may conceive the Apostle warning his Gentile converts in the following manner, to "beware lest any man spoil them through philosophy and vain deceit."

It is true, that although God was not pleased to favor you, and the rest of the heathen world, with an especial revelation of his perfections; "he nevertheless left not himself without witness among you, in that he did good, and gave you rain from heaven and fruitful seasons, filling your hearts with joy and gladness." Acts xiv. 17. And although he was not pleased to favor you with an especial revelation of his will; he nevertheless "made you a law unto yourselves, by giving you a conscience, which bore witness in your hearts and thoughts which accused or else excused one another." Rom. ii. 14, 15. But then, as to the knowledge which you had of the Deity, when you knew God, you glorified him not as God, "but changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Rom. i. 21, 23. And as to the discharge of your moral duty, and the warnings of your conscience, you provoked God by your wickedness to withdraw his assistance from you; so that you have been "given over to vile affections, and to a reprobate," or undiscerning, "mind, to do those things which are not convenient," (Ibid. 26, 28.) and to "work all uncleanness with greediness." Eph. iv. 19. "You walked in the lusts of the flesh; you fulfilled the desires of the flesh and of the mind; you were by nature the children of wrath, and were dead in trespasses and sins." Eph. ii. 1, 3.

What was to become of creatures in such a sinful and abandoned state? The anger of God, "whom you did not like to retain in your knowledge," (Rom. i. 28,) was fallen upon you: the arm of God, who will render to every "man according to his deeds," (Ibid. ii. 6,) was raised to punish you: "indignation and wrath, tribulation and anguish," which are allotted to "every soul of man that doeth evil," (Ibid. 8, 9,) must have been also your lot. "Aliens from the commonwealth of Israel, and strangers to the covenants of promise," you were "without hope," as you were "without God in the world." Eph. ii. 12.

What was to become of creatures in so desperate a state? One remedy alone remained. "Now in Christ Jesus, ye, who sometime were far off, are made nigh by the blood of Christ." Ibid. 13. "You, who were dead in trespasses and sins, hath he quickened." Ibid. i. 5. Converts to that "Gospel, which is the power of God unto salvation to every one that believeth," (Rom. i. 16,) "*by grace* YE HAVE BEEN SAVED *through faith*; and *that not of yourselves, it is the gift of* God; *not of works, lest any man should boast.*" Eph. ii. 8, 9.

Such I apprehend to be the line of argument, pursued more or less directly by the Apostle, when he notices the condition of the Gentile world. And the purport of the whole appears to be, that he might convince his Gentile converts of their sinful, abandoned, and desperate situation, before their conversion to Christianity; of the necessity under which they lay, if they desired the Divine favor, of becoming disciples of Christ and embracing the Gospel; of their great and unmerited happiness in being brought into a state of salvation by faithfully embracing it; and of the little reason they had to consider their call and their subsequent justification, as in any degree the reward of any previous merits of their own, instead of a free and gratuitous act of mercy on the part of God. For, let it be observed, that in the passage to which I have last alluded, no opposition whatever appears to have been intended between the "faith" and "works" of the Ephesians; no preference of one over the other; in a word, no comparison of one with the other. The intended opposition is between the free "*grace*" of God, which called them to a profession of the Gospel, and their own "*works*" previously to that vocation, of which they might be disposed to boast, as the meritorious cause of their being called: as in the article, wherein our Church briefly comprises the substance of St. Paul's doctrine on this head, it is asserted, that "we are accounted righteous before God, only FOR *the merit of* our Lord and Saviour Jesus Christ by faith, and not FOR *our own works and deservings*;" (Art. xi.) and as in the most celebrated confessions of the reformed Churches, it is distinctly and cautiously noted, that by "being justified *by faith alone* is intended the being justified *by grace alone, and not by the merits of our works.*" And the "faith," through which the Ephesians are said to "be saved," or rather to "*have been saved*," to have been admitted to the privilege of the gospel covenant, is so far from being a faith distinguished from Christian works, that it is in fact not distinguished from any works whatsoever.

2. Suppose again, that a Jew were objecting to the necessity of Christianity, his objection would take a different turn. He would object, that God had specially revealed his will to the Jews already; that he had given them a law for the regulation of their conduct; and that he had made them partakers of his covenant.

The argument of the Apostle would consequently take a different direction in reply; but it would lead to the same conclusion as that which we have been just following. We may accordingly imagine him allowing the superior privileges of the Jews, in that "to them were committed the oracles of God," (Rom. iii. 2;) and "to them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose were the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen." Rom. ix. 4, 5.

These things, I say, he would allow. But still he would contend, that the law to which they laid claim was not sufficient; that it required of them a perfect obedience; that it pronounced a "curse upon every one, who continued not in all things," whether of a ceremonial or moral nature, "which are written in the book of the law to do them," (Gal. iii. 10;) that it provided no sufficient atonement for sin, no means of reconciling the sinner to God; that as "all had sinned, and come short of the glory of God," so "no man could be justified by the law in the sight of God," (Rom. iii. 23:) that, in consequence, the Jew, no less than the Gentile, stood in need of a Redeemer; and that such redemption was offered to them by the grace of God in Christ Jesus, "whom God had set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare" (repeats the Apostle) "his righteousness, that he might be just, and the justifier of him which believeth in Jesus." Ibid. 24, 25, 26.

Such is the regular course of the Apostle's argument with respect to the Jews; and so we are prepared for his general conclusion, that "a man is justified by faith without the "deeds of the law." Ibid. 28.

But are we hence to infer, that St. Paul intended by this decision to give a preference to Christian faith above Christian holiness? Undoubtedly not. His language is strictly of the same import as that which he employed in a speech to the Jews of Antioch; where, having declared that "through Jesus was preached unto them the forgiveness of sins," he adds, "And *by him* all that believe are justified from all things, from which ye could not be justified *by the law* of Moses." Acts xii. 38, 39. And the whole scope of his argument requires us to understand the manifest, decided, and important superiority which he ascribes to the Christian over the Mosaic dispensation; to the atonement made by Christ over the deeds of the law, both ceremonial and moral, which could not be perfectly performed, and by the nonperformance of which the benefits of the covenant were forfeited. But it is strangely to misconceive the Apostle's reasoning, and to misrepresent his conclusion, if we contend, that he designed to establish any comparison, distinction, or opposition between faith and works, as parts of the same dispensation.

3. Again; we find a similar conclusion, implying the same sort of distinction, upon a question somewhat dissimilar.

When the Jews, who had been converted to the Christian faith, "zealous of the law," (Ibid. xxi. 20,) to which by education and national prejudices they were closely attached, insisted on the necessity of maintaining circumcision and the other ordinances of the Jewish ritual, St. Paul, in concert with the apostolical college, was earnest in exhorting them, to "stand fast in the liberty wherewith Christ had made them free, and not to be entangled again in the yoke of bondage." Gal. v. 1. And he discusses the question at large, especially in his epistle to the Galatians, supporting his judgment by a variety of arguments, all of which hinge upon this single point. "We, who are Jews, by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Gal. ii. 15, 16.

What now does he mean in this passage, considered fairly in connection with the question before him, by "the works of the law?" Has it the most distant relation to the works of a Christian life?—And what does he mean by "the faith of Jesus Christ?" Is there any consideration, which will confine it to faith in Christ, as contradistinguished from obedience?—Evidently by "the works of the law" he understands those ceremonial observances, those "weak and beggarly elements, whereunto the Jewish converts desired again to be in bondage," (Gal. iv. 19;) and by "the faith of Christ," that active, enlarged, and comprehensive principle, which he describes in the course of his argument; when he says, that "in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but *faith which worketh by love*:" (Ibid. v. 6:) and which he elsewhere denominates by different equivalent terms in two parallel passages; where he informs the same Galatians, that "in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but *a new creature*;" (Ibid. vi. 15;) and the Corinthians, that "circumcision is nothing, and uncircumcision is nothing, but THE KEEPING OF THE COMMANDMENTS OF GOD." 1 Cor. vii. 19.

These remarks upon the several cases, wherein St. Paul speaks of our justification by faith, will probably throw light upon the former position, that we are justified on our admission into covenant with God. And although, as was before observed, the establishment of that portion might be sufficient for our purpose; and although these remarks do not bear so directly upon the subject of our immediate inquiry; I am willing to persuade myself, that they will not have appeared irrelevant: but that they may be considered to supply an important collateral evidence in support of the truth; by by showing, that the fancied distinction, which this great Apostle is so often represented to make between Christian faith, and Christian works, to the great disparagement of the latter, does in reality not exist in his writings; but is founded on a misconception of his argument, and a consequent misrepresentation of his doctrines. Such a misrepresentation was probably of very early date, and gave occasion to "the false and pestilent conceits of some persons, who, mistaking St. Paul's expressions and doctrine, perverted them to the maintenance of Solifidian, Eunomian, and Antinomian principles, greatly prejudicial to good practice." And it appears to have been a sense of its fallacy and danger, which, in the judgment of Austin and of many of the ancients prompted the rest of the Apostles to be more assiduous and earnest in the recommendation of Christian holiness; and more especially induced St. James to insist so strongly on the necessity of a lively operative faith; to contend that "by *works* a man is justified, and *not by faith only*;" (James ii. 24;) to represent "faith as made perfect by works," (Ibid. 22;) and to assert, and to reiterate his assertion, not without an appearance of contempt for the "vanity" of the opinions he was correcting, "that faith, if it hath not works, is dead, being alone." Ibid. 17, 20, 26.—*Bishop Mant.*

From the British Critic.

CHRISTIAN CHARITY.

These plans form then an era in our history, as a Christian nation, because they raise the scale of Christian charity, and set in a course in which themselves and the contributions, which now seem relatively large, shall seem but the day of "small things." They appear to us great but relatively. Charity, it must be said, has hitherto been proposing to itself but to raise ostentatious sums at as little cost as may be; and since we are living on the confines of two periods, the ostentatious and cheap system of charity, as being the dregs of the former period, is being drunk down in the very last stage of its thickness. It is not endured thereby, but it is the very principle recognised, that charity is to cost nothing. Guineas are subscribed by the rich, and pence collected from the poor, on the very ground that they will not miss them,—not because God will repay them, but because they are too small to be an offering to God. Our model societies, the Christian Knowledge and Propagation of the Gospel, having been small private societies, and not what they now are, nor calculated to be such, furnished the example of guinea subscriptions; and societies which have nothing else in common with them, imitated them in this, because it was convenient to level all subscriptions, and it prevented the necessity of sacrifice; or wherein they have deviated has been in receiving subscriptions of half or a quarter of the sum. It may have been right to call in the contributions of the poorer; but why was the scale lowered on the one side, yet not heightened on the other? Why, but because people dreaded to give offence, or to deter subscriptions, or to deprive themselves of the patronage of the great, if the contribution should cost them any thing; and so they have lowered the standard of charity of the country. As the giving what costs us something, strengthens the habits and the powers of charity, so that of giving to great objects that which costs us nothing weakens it. Every annual guinea subscription from those whose daily income is thirty or one hundred, or even two or three hundred times as much (for there are such,) as their annual subscription, is a reproach to the system which we have adopted, and an injury to the donors. Men would not spontaneously have offered such pittances; they would have been ashamed of such offerings, had they not been *taught* to adopt a standard, which their better feelings would have rejected. We sweeten also the edge of our draught of charity, as if instead of being "marrow to the bones," it were gall and wormwood. We deck it out with bazaars, and balls, and music meetings, fearing not lest we should overlay it; we strive to outdo each other in plans whereby to obtain the largest portion of money with the least portion of sacrifice; we hold it of less consequence *how* we obtain money, than *that* we obtain it: we increase luxuries to obtain charities; introduce a disease to further health; cozen people of their money and their reward too; and then boast ourselves of our charity, as if the charity of raising money were comparable to the want of charity in carelessness how we raise it, as if we might redeem our carelessness of men's souls by the money which we thus carelessly, and so sinfully, raise for men's bodily wants, as if the Almighty Father were like ourselves, and loved the money for its own sake, or for what it might produce, not for the cheerfulness of the giver; or as if we might parade before Him what was won by this carelessness of that which bears his image and superscription—the souls of men.

These are the inventions of this age; they are the dregs of the decaying period; it is fertile, even to rankness, in devising new schemes of costless charity—bazaars, shilling or sixpenny subscriptions are its recent inventions; and it is of no long date, that people have learnt, that to eat, to drink, to dance, to assume fantastic characters, to listen to unmeaning music, to buy baubles, or, if the baubles be too costly, to gamble for them, are alms deeds, charity, and good works, if so be that out of the, in some cases, vast expenditure, some little streamlet escape through to feed one of our established charities. And for the sake of sums so raised, we are to blunt our consciousness that every thing bestowed in real charity is a free-will-offering, and solemn act of devotion to Almighty God, which we would have presented unto him by our merciful Intercessor, sprinkled with his blood.

We look then to these extensive plans, as so far forming an era, in that they are calculated to sweep away all this rubbish, turning in upon it the more healthful stream of self-denying charity. Any one, who looks upon either list, will see that the ratio of contribution is altogether altered; and among the contributions to the London churches, not including the very highest and yet far from the very lowest, there are interesting and affecting cases of self-denial, which we trust will be known to the glory and joy of their givers at the great day.

COMMUNICATIONS.

For the Churchman.

PSOMISMATA.—NO. VI.

"As flower seeds far by the wild winds cast,
So precious thoughts are strewed."

A Christian man must not care who speaks, but what is spoken; the truth is to be accepted whoever speaks it.

Flattery is a poison, if we think ourselves to be such as our flatterers tell us we are; it is a medicine if we strive to be what flattery commends.

The best day a true preacher will see, is the day of his death.

We may trace in the vernacular the idea man has ever entertained of wealth. Thus the Greeks, the Latins, and ourselves, term riches and possessions *goods*, as if good *par excellence*.

The life of a Christian man is nothing but a readiness to die, and the remembrance of death.

As the calm summer sunset is more beautiful and pleasing than the storms of March, so is a meek and quiet spirit more to be desired than the general spirit of the world.

We ought to make our servants our friends, but not friends of our servants.

The humblest of the virtues the vulgar praise; the middle ones they admire; of the highest they have no perception.

A thoughtful mind is the spring and source of every good.

He who would preach boldly to others must himself delight in the practice of what he preaches.

Though heaven will be a pleasant place, yet the pleasantest thing there will be to see and praise Jesus Christ.

We can never be useful if we are despised, and we shall ever be despised if we give opportunities for it.

The first necessary step to seem good is to be so.

The main support of piety and morals consists in the parochial labors of the clergy. If our country is to be preserved from utter profligateness and ruin, it must be by their means.

Even zealous and faithful Paul wanted the comfort of friends at times; how much more do we, who are weak, stand in need of the consolation and assistance of the faithful!

The contempt of the clergy will soon lead men to the contempt of religion itself, which always participates both of the good and bad fortune of those who are set up for the defence of it.

The fourteenth of Romans is the last chapter the Christian learns. When this is strongly written on his heart, he has made no small advancement in grace.

We find three great degrees of mind in the world. The first floats between heaven and earth in mere vacancy and listlessness, blown about by every wind, as the autumn leaf on the end of a twig: the second rises above to heavenly things exerts its innate powers, and soars from the flesh to the regions of pure thought: the third is not less high, but it returns to earth, rejoices in all the beauties and wonders of nature, and thence forms a circling flight to the throne of God.

Much is the folly of those to be wondered at, who, given up to the pleasures of sense, pass their lives in luxury and idleness; while they suffer their minds, than which nothing is more perfect, nothing more beautiful in the nature of man, to grow dull from want of cultivation, and by sloth; and this especially, since there are so many and such various mental employments by which good may be done, or the highest fame acquired.

Ovid employs two hundred lines in the research of places most favorable to love. Above all he considers the *theatre* as best adapted to collect the beauties of Rome, and melt them into tenderness and sensuality.

Let us take care of our duty, and God will take care of the event.

Censure is so seldom in season, that it may not unaptly be compared to that bitter plant which comes not to maturity in the age of a man, and is said to blossom but once in a hundred years.

Rashness, and arrogance, and confidence belong to them who are accursed of God; but equity, and humility, and mildness to such as are blessed by him.

Let us strive with all earnestness, that we may be found in the number of those who wait for the Lord; that so we may receive the reward which he has promised. But how shall we do this? We must fix our minds by faith towards God, and seek those things which are pleasing and acceptable unto him. We must act conformably to his holy will, and follow the way of truth, casting off from us all unrighteousness and iniquity, together with all covetousness, strife, evil manners, deceit, whispering, detractions; all hatred of God, pride, and boasting; vain glory, and ambition; for they that do those things are odious to God; and not only they that do them, but also such as approve of those that do them.

By how much the greater knowledge God has vouchsafed to us, by so much the greater danger are we exposed to.

Let a man be faithful, let him be powerful in the utterance of knowledge; let him be wise in making an exact judgment of words; let him be pure in all his actions; but still, by how much the more he seems to be above others, by reason of these things, by so much the more will it behoove him to be humble minded, and to seek what is profitable to all men, and not his own advantage.

A Christian has not the power of himself; but must be always at leisure for God's service.

Our God and Lord, who ruleth over all things and has power over all his creatures, will not remember our offences, but is easily appeased by those who confess their sins; but man, being languid, mortal, infirm, and full of sins, perseveres in his anger, against man, as if it were in his power to save or to destroy him. T.

For the Churchman.

FOREIGN MISSIONS.

(*Concluded from page 26.*)

Upon the 2d and 3d points, *viz.* the agencies and the reflex influence of foreign upon domestic missions, there is no material difference of opinion between us.

Upon the 4th point, we are again at issue. I commend and sustain the ground assumed by the General Convention. There is a grandeur and sublimity in her present attitude, which I can neither sufficiently admire nor applaud. You say that you never participated in the acclamations with which that grand missionary movement was hailed through the length and breadth of the land. I regret the circumstance, and shall dismiss the subject with a single reflection. If there be any weight in authority, or any virtue in the declared and deliberate judgment of a body of men equally renowned for their wisdom and piety, it is all in my favor.

Upon the fifth point I have one word to say. You misapprehended the tenor of my remarks. I did not design any impeachment of the propriety of an explicit expression of opinion upon this or any other subject. The liberty of stating our views upon all topics, of assailing whatever feature of any project, no matter how the project originated, that appears to be wrong, is too dear to be surrendered. Believing as you do, you had a right, nay, you were morally bound, to oppose the measure, I never assailed that right or called it in question, by impugning the wisdom or propriety of the public expression of your opinion in a *particular* way, I did not *necessarily impeach* the propriety of expressing it under different circumstances. I do not, however, wish to press the point. It is a difference of opinion, that is of no importance in the adjustment of the question in dispute.

In the last place, you profess your inability to perceive how the views you have advocated with so much ingenuity and skill, can throw either gloom or desolation over the present and future prospects of the Heathen. I deem the explanation of this apparent mystery no very difficult task. With the Apostle Paul, I believe, and I feel no hesitation in declaring my belief, that whenever a heathen shall scrupulously follow, under the Divine influence, the leadings of the feeble and flickering light he possesses, he will be saved. But, like that same Apostle, I believe that few, *very, very few*, do this,—"For when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations and their foolish heart was darkened." Such was the picture of Heathens in the days of the Apostle, and such you will find it to be now; wonderfully exact in all its features. Holding this opinion, I am extremely solicitous to send them a brighter light, that shall throw its lustre athwart their dark and benighted path. I consider the Church as the instrument by which God has determined to accomplish this blessed result. You need not be surprised, when I inform you that such are my views, at the unbounded delight with which I beheld that Church with her properly constituted and duly authorized ministry, stepping forward with an undaunted step, and an unwavering faith in this sublime and benevolent enterprise. One ray of hope has already traversed the broad waters of the ocean, and is at this moment shedding its faint but cheering light over the land, which is no less renowned for its classic incidents, than its former intellectual and religious splendor. How many *faithful* hearts, strong in their confidence in the divine promises are looking eagerly to that little band, who have erected upon the plains of Cape Palmas, the beautiful banner of the Cross? How many fervent prayers are daily ascending to the God of missions, for a blessing upon the scheme? How many liberal hands are at work in endeavoring to beautify and enlarge the spiritual temple of the Lord in that degraded continent? Surely there is hope in this. So in regard to other *missions*.

But let your sentiments prevail—let them triumph over all opposition, and the change will be as disastrous as it will be sudden and unexpected. All will be desolation. There will be no signs of piety or exertion—no efforts to rescue or relieve. The Heathen will be abandoned for the present, although it is acknowledged that the *present only is theirs.* They will live in subjection to the horrors of idolatry, or be indebted to the zeal and activity of others for the blessings of the Gospel. If this be not desolation, I should like to know its definition.

You may urge as on objection to our unceasing and unremitting exertion to enlighten those, who are sitting in the region and shadow of death, that it is a useless waste of means, a Utopian scheme, a quixotic expedition. My reply is this. We go forth in obedience to a divine command. The power that is necessary to crown our efforts with success, is of God. Its *exercise* we leave in *his hands*, who alone is competent to wield it. Our object is manifestly humane, benevolent, and commendable. It seeks to relieve those who must obtain relief *now*, or perish without it. While yours, to say the least of it, is fraught with gloom and desolation to the Heathen—of every advantage which the Bible would bestow, of all its light, comfort, and consolation, of its ravishing joys they must be deprived while your sentiments prevail, until the gift of miracles is conferred, or the wants of our country are supplied, at which time they will be beyond the reach of our pity or compassion. W.

For the Churchman.

MISSIONARY HOURS.—NO. III.

"Principio delubra adeunt, pacemque per aras
Exquirunt." *Virgil.*

"Under a celestial influence and co-operation, (we quote from Eusebius,) the doctrine of the Saviour, like the rays of the sun, quickly irradiated the whole world. Presently, in accordance with divine prophecy, the sound of his inspired evangelists and apostles had gone throughout all the world, and their words to the ends of the earth. Throughout every city and village, like a replenished barn floor, churches were rapidly found abounding, and filled with members from every people. Those who, in consequence of the delusions which had descended to them from their ancestors, had been infected by the ancient disease of idolatrous superstition were now liberated, by the power of Christ, through the teaching and miracles of his messengers. And if delivered from dreadful masters, and emancipated from the most cruel bondage, on the one hand, renounced the whole multitude of gods and demons, and on the other, confessed that there was only one true God, the Creator of all things. This same God they now also honored with the rights of a true piety, under the influence of that inspired and reasonable worship which had been planted among men by our Saviour." Who can read the above passage and not observe the different progress which the Gospel makes in the present day; and who that believes in the name of Christ but must feel his heart warmed and his desires earnest, that not only might the same now be accomplished, but that wherever the black flag of irreligion and idolatry is waving, there the cross should be planted in its stead. Surely it is an innate part of the constitution of the Christian mind to desire earnestly the amendment of such as still bow down under the yoke of the world; that every brother should be reclaimed; and every prodigal son once more brought home to his Father's house. Not only love to the brotherhood, but love to *all* is the distinguishing badge of Christians. (2 Peter xi. 9; 1 John iii. 10, 11, 17.) They were in darkness and in sin; they were alienated from, and at enmity with their God; they now dwell in light, and are once more at peace with Him from whom come all blessings and joy. And if they are sensible of the exceeding benefits which thence accrue to them—as sensible they must be—and if they now clearly perceive the fearfulness of the consequences of a course of sin, must they not be anxious that all others should be partakers of the same privileges, and escape the same threatening precipice.

It is one of the great peculiarities of man, that if he *earnestly* desires an object, he is almost sure of acquiring it. When the whole heart and mind are fixed on the acquisition of an end, and this zeal is not allowed to cool, or otherwise, expend itself, when time and health sufficient are given, he may be said to be almost master of it from the beginning of his pursuit. Why so little is comparatively effected when so many appear to strive, is explained by the want of sufficient perseverance, and either turning to some new object, or relaxing in the desire, and, consequently, the pains necessary to accomplish it. So true has this ever been considered, that the memory of Periander has been embalmed among those of the wise men of Greece for his dictum that "To industry nothing is impossible." (Μελετη το παν) The true reason why so many fail in their desires is, either that they are not thus anxious, or they have not this industry; and the number of the successful that we meet with, especially in commerce, fully proves how true it is as a general maxim.

Now if this be the case in worldly affairs, is it not equally so in spiritual? Is not the extent of our desires and hopes equally manifested herein, by what we do? Intense desire must ever propel to intense action; and if we were sincerely earnest in our wishes for the amendment of all around us, is it to be supposed that this would not as well manifest itself in a great variety of ways, as be crowned with corresponding success. We do not say *universal success*, neither is it so in temporal affairs, There are some who are so well enamored of sin, that no threatenings and no promises could induce them to forsake it; and we must ever regard the will of Him who is higher than ourselves; but that much more would be effected than really is done, we think, cannot be doubted. Are we then to suppose that this want of exertion arises from a want of earnest desire on the part of Christians? There seems no other way of explaining it.

All worldly industry supposes much pain, labor, and self-denial. But there is a way to acquire spiritual blessings, both for ourselves, and our friends without these, or at least without the same kind and degree. It is promised to us, that whatever we ask in prayer, (1 John v. 14, 15, &c.,) according to the will of God, that we shall receive. God offers his riches to every one that will accept of them, but prayer is the only key which will open the door of the treasury: if we refuse to make use of the right key we cannot hope to become possessed of what is contained within.

Much has been said by the enemies of our religion and our Church, both on the little that has been effected by our missionaries either at home or abroad; and the few, comparately, who have emanated from us. On reflecting on this, the question presented itself as a solution of the difficulty, whether, allowing it to be true, it might not be accounted for by the want of prayer offered up for them? For, taking God's promise into consideration, how else is it to be accounted for, if the whole Church have been anxiously offering up *private* prayer, for many years, not only for success with those who were already sent out, but also that many more men, and much more money might be provided. An answer is promised to the earnest and faithful prayers of two or three, how much more may it be expected when the whole Church is thus joined in one voice and one desire; and especially since the object sought for is the peculiar honor and glory of the Saviour. In fact the great secret of the success of all missionary undertakings—as indeed of all other enterprises whatever—is diligent private prayer from those who remain at home. It is God alone who can further this work. It peculiarly concerns the soul, and that is under the sole guidance of the Holy Spirit. Would we see our missions happy in these results we must look for it in much prayer. And in this our beautiful liturgy has set us an example in its prayers for all clergymen, as well as for all heathen; and no doubt, had missions been established at the period of its compilation they also would have been included.

T.

For the Churchman.

DR. DODDRIDGE'S DREAM.

Dr. Doddridge was on terms of very intimate friendship with Dr. Samuel Clarke, and in religious conversation they spent very many happy hours together. Among other matters a very favorite topic was the intermediate state of the soul, and the probability that at the instant of dissolution it was not introduced into the presence of all the heavenly hosts, and the splendors around the throne of God. One evening after a conversation of this nature, Dr. Doddridge retired to rest with his mind full of the subject discussed, and in "the visions of the night" his ideas were shaped into the following beautiful form. He dreamt that he was at the house of a friend, when he was suddenly taken dangerously ill. By degrees he seemed to

himself to grow worse, and at last to expire.—In an instant he was sensible that he had exchanged the prison-house and sufferings of mortality, for a state of liberty and happiness. Embodied in a slender aerial form, he seemed to float in a region of pure light. Beneath him lay the earth, but not a glittering city or a village, the forest or the sea was visible. There was nought to be seen below save the melancholy group of his friends, weeping around his lifeless remains. Himself thrilled with delight, he was surprised at their tears, and attempted to inform them of his happy change, but by some mysterious power utterance was denied; and as he anxiously leaned over the mourning circle, gazing fondly upon them and struggling to speak, he rose silently upon the air, their forms became more and more indistinct, and gradually melted away from his sight. Reposing upon golden clouds he found himself swiftly mounting the skies with a venerable figure at his side, guiding his mysterious movements, and in whose countenance he remarked the lineaments of youth and age were blended together with an intimate harmony and majestic sweetness. They travelled together through a vast region of empty space, until at length the battlements of a glorious edifice shone in the distance, and as its form rose brilliant and distinct among the far-off shadows that flitted athwart their path, the guide informed him that the palace he beheld, for the present was to be his mansion of rest. Gazing upon its splendor he replied, that while on earth he had often heard that the eye had not seen, nor had the ear heard, nor could it enter into the heart of man to conceive the things which God had prepared for those who love him; but notwithstanding, the building to which they were then rapidly approaching was superior to any thing which he had actually before beheld, yet its grandeur had not exceeded the conceptions he had formed. The guide made no reply, they were already at the door and entered. The guide introduced him into a spacious apartment, at the extremity of which stood a table, covered with a snow white cloth, a golden cup and a cluster of grapes, and then said that he must now leave him, but that *he* must remain, for he would receive in a short time a visit from the lord of the mansion, and that during the interval before his arrival the apartment would furnish him with sufficient entertainment and instruction. The guide vanished and he was left alone. He began to examine the decorations of the room, and observed that the walls were adorned with a number of pictures. Upon nearer inspection he found, to his astonishment, that they formed a complete biography of his own life. Here he saw upon the canvass, that angels, though unseen, had ever been his familiar attendants; and sent by God they had sometimes preserved him from imminent peril. He beheld himself first represented as an infant just expiring, when his life was prolonged by an angel gently breathing into his nostrils. Most of the occurrences here delineated were perfectly familiar to his recollection and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much uneasiness. Among others, he was particularly struck with a picture in which he was represented as falling from his horse, when death would have been inevitable had not an angel received him in his arms, and broken the force of his descent. These merciful interpositions of God filled him with joy and gratitude, and his heart overflowed with love as he surveyed in them all an exhibition of goodness and mercy far beyond all that he had imagined. Suddenly his attention was arrested by a rap at the door. The lord of the mansion had arrived—the door opened and he entered. So powerful and so overwhelming, and withal of such singular beauty was his appearance, that be sunk down at his feet, completely overcome hy his majestic presence. His lord gently raised him from the ground, and taking his hand led him forward to the table. He pressed with his fingers the juice of the grapes into the golden cup, and after having himself drank, presented it to him saying, "This is the new wine in my Father's kingdom." No sooner had he partaken than all uneasy sensations vanished, perfect love had now cast out fear, and he conversed with his Saviour as an intimate friend. Like the silver rippling of a summer sea, he heard fall from his lips the grateful approbation: "Thy labors are over, thy work is approved, rich and glorious is the reward."—Thrilled with an unspeakable bliss, that glided over his spirit and slid into the very depths of his soul, he suddenly saw glories upon glories bursting upon his view. The doctor awoke. Tears of rapture from this joyful interview were rolling down his cheeks. Long did the lively impression of this charming dream remain upon his mind, and never could he speak of it without emotions of joy and tenderness.

J. B. C.

For the Churchman.

MEDICÆ SACRÆ.—NO. VI.

Before concluding our remarks on the subject of Jewish leprosy, it may be well to consider briefly some points to which we have not particularly alluded. On reading the 13th chapter of Leviticus, it appears that those suspected of this disease were to be shut up for seven days. We read that, "if any man had a swelling, or a scab, or a pimple in his flesh, he was to show it to the priest; and though there were no apparent signs of a leprosy, the priest was to shut him up that had the plague seven days, and if he could not pronounce the person clean at seven days, he was to shut him up seven more." But at the 9th verse, we are told that, "when the plague of leprosy is in a man, then he shall be brought unto the priest; and the priest shall see him; and behold if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh in the rising, it is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, *and shall not shut him up*; for he is unclean." According to this account, every person, upon the least imaginable suspicion, must undergo a confinement of a week or fortnight's duration; whereas he who really had the leprosy upon him was not to be under any confinement at all. Adam Clarke attempts to reconcile this apparent clashing, with what success will appear in the sequel. "Why is it," he asks, "that the partial leper was pronounced unclean, and the person totally covered with the disease clean? This was probably owing to a *species* or *stage* of the disease; the *partial* disease was contagious; the *total* not contagious. That there are two different species or degrees of the same disease described here is sufficiently evident. In one, the body was all covered with a white enamelled scurf; in the other there was a quick raw flesh in the risings. On this account the one might be decreed unclean, i. e., *contagious!* the other not; *for contact* with the quick raw flesh would be more *likely to communicate the disease, than the hard dry scurf.* The ichor proceeding from the former, when brought into contact with the flesh of another, would soon be taken into the constitution by means of the absorbent vessels; but where the whole surface was perfectly dry, the absorbent vessels of another person coming in contact with the diseased man, could imbibe nothing, and therefore there was comparatively no danger of infection. Hence that *species* or *stage* of the disease that exhibited the *quick raw rising* was capable of conveying the infection, for the reasons already assigned, when the other was not." Now this theory is very plausible, but it is astonishing that a man of Dr. Clarke's acuteness did not perceive, that it is declared in the 10th verse, that those persons *who had the quick raw flesh in the rising* should be pronounced unclean and should not be shut up. And on the contrary, it is said in the 4th verse of the same chapter, that "if the bright spot be white in the skin of his flesh, *and in sight, be not deeper than the skin,* then he shall be shut up seven days—so that exactly the reverse of Dr. Clarke's supposition was the actual fact: those who had the raw flesh were not shut up, those who had it not, were. We may, it is true, suppose that the only object in shutting up the suspected person was to ascertain whether he had any leprosy or not, for the purpose of subjecting him to medical treatment; fourteen days being a sufficient period of time to settle this point. But then we learn from the 46th verse of the 13th chapter that the leprous man who was declared unclean, was actually placed in quarantine; it is declared of him, "he shall dwell alone; without the camp shall his habitation be." For the same reason, doubtless, viz. the fear of contagion, garments which had "the plague of leprosy" were ordered to be burned. On examining the passage in the original Hebrew, which is rendered "shut up him that hath the plague seven days," we shall find, that at least three mistakes have probably been made in the common English translation. 1. The verb which is rendered "shut up," is *sagar,* which in other passages is translated "to close," and *Gesenius* gives this as one of its meanings. It should then have been rendered *bind up* or *closed up,* instead of *shut up.* 2d. The Hebrew word which is translated plague, signifies *sore* or *blemish,* and not "plague." 3d. The words "*him that hath,*" are not in the original. The literal version is "the priest shall bind up the sore seven days." The Septuagint reads *kai aphoriei ho hierus ten aphen te epta hemeras.*" Poole, however, on this verse remarks, "Recludet eum—plagam, i. e., hominem plaga affectum, ut apparet ex collatione, v. 12." But on examining this verse, we find precisely the same form of expression, and rendered in the Septuagint as follows "*kai kaluphei e lepra pan to derma tes aphes.*" So that in no sense does the phraseology of this verse confirm Pool's rendering of the former. By mistaking the purport of the relative pronoun, the same error is made through the whole chapter. "The priest shall *shut him*" instead of "*bind it up* seven days."

The result of the whole matter appears to be, that when any sore or discoloration appeared upon the skin of any person, it was to be carefully "closed up," so as to preserve it from the contact of the external air; and if at the end of seven days, it had spread, or had not disappeared, then it was bound up again, and if after seven days more it still remained there, then was the person regarded as unclean, and immediately ordered without the camp, and placed under strict quarantine: this interpretation it is believed will remove some of the difficulties pertaining to this subject.

The account which Moses gives of the leprosy in clothes and houses has led to a great variety of speculations. To suppose that inanimate substances can be affected by such diseases as afflict living bodies, is contrary to all our notions of the laws of matter; and yet the Mosaic narrative would lead us to believe, at first view, that such was the fact. "The garment also that the plague of leprosy is in, whether it be a woollen garment or a linen garment; whether it be in the warp or the woof; of linen, or of woollen; whether in a skin, or any thing made of skin; and if the plague *be greenish or reddish,* (Lev. xiii. 47, 48, 49.) Some commentators suppose that as the account seems to intimate that the garment was *fretted* by this contagion; it must have been occasioned by some species of animals, such as *moths* and other insects. But had this been the case, the Jews must certainly have found it out, and also discovered that other means could be used to put a stop to the evil, without destroying the garment utterly by fire. Moreover, were this the correct hypothesis, it is difficult to ascertain why there should have been *green* as well as *reddish* spots in the cloth or skin affected. Others again have supposed that it consisted in the saturating the different substances with the matter which exuded from the leprous person. But on this supposition, we see not why it should also have been "shut up" or *bound up,* as we would render it, seven days, for the purpose of seeing whether it would spread. As the matter of the discharge would soon have dried upon the cloth, it could not possibly have spread, as it is represented to have done, and therefore we infer that this theory cannot be correct. The green or reddish spots, which constitute the leprosy of cloths, are described as remaining, in spite of washing, and still spreading, till the cloth becomes bald or bare, sometimes on one side, sometimes on the other. These symptoms too are said to be found sometimes only in the *warp,* and at other times in the *woof.* Michaelis thinks that these appearances proceeded from *dead wool,* that is, the wool of sheep that have died by disease; if the disease had existed for any length of time, he says that the wool becomes bad, and loses the points, and that vermin are apt to establish themselves in it, particularly when worn next the body. He states also that in Hamburgh, many frauds are committed with dead wool, from its being sold for good wool; in consequence of which, the stuffs made of it not only soon become bare, but full also of little depressions and then of holes. How far this solution of the difficulty may prove satisfactory to the minds of others we know not, but to us it is far from satisfactory. Were such spots as Moses describes occasioned by the use of "dead wool," we see not why they would spread, or why they should have different colors, or why they should be more likely to shelter vermin; that the use of this article, however, renders cloth rotten and of an inferior quality is well known to manufacturers. To get over these and other difficulties connected with the subject, Lewis, who "has written largely on the "Antiquities of the Hebrew Republic," supposes that the leprosy was not so much a common disease, or a legal pollution, as a divine infliction for the punishment of some grievous sin in the leprous person; and says moreover, that it was always understood among the Jews, that the extraordinary hand of God was in some measure concerned in it. But that Michaelis' solution is quite insufficient will appear still further obvious, when we reflect that *leather,* and *linen,* and skins or furs were also liable to be affected. With respect to house leprosy, which is represented as consisting of greenish or reddish dimples on the walls, and spreading wider and wider continually, Rosenmuller, Michaelis, Faber, Clarke, and others, suppose that these appearances are owing to the fact, that in Palestine the walls often contain a quantity of muriate or nitrate of soda, which being an efflorescent salt, absorbs the moisture from the atmosphere, thus blistering the walls, and producing in them an appearance so similar to that which is caused by leprosy in the human body, as to render it by no means a matter of wonder, that the figurative meaning of the term might attach itself to it. Michaelis says, that this phenomenon is often observed in Germany,—"I myself," he remarks, "lived in a house at Halle, that was more than a hundred years old, and may probably stand a hundred years longer; in which, nevertheless, the *saltpetre* had on one side, at a period beyond all remembrance, penetrated as far as the second story. The walls, however, were from three to four feet thick, and really of excellent stone; for which, indeed, Halle is remarkable." In the year 1767, the Society of Natural History of Dantzic offered a prize question on "the causes of the destructive corrosion of walls by saltpetre, and on the means not only of preventing it in new buildings, but of curing it in old." (See Bekman's Physical and Economical Library, p. 574.) The true rationale of the thing, doubtless is, that the sand or earth, of which the plaster is made, contains a quantity of nitrate of potash, which, by extracting oxygen from the atmosphere, becomes a deliquescent salt. The plaster, of course, becomes soft, and to appearance rotten; it assumes different shades of color according to the quantity of the salt contained in the mortar of which the wall was made; and the only remedy is, to pull down the wall, and build another of materials free from this article. Volney mentions these effects as being very common in Egypt, but attributes it to the salts contained in the atmosphere, which was not the fact. Egypt and Palestine have always abounded with nitre from the earliest periods, and Pliny alludes to it under the name of *nitron* and *nitrum,* thus confounding it with *carbonate of soda.* Roger Bacon, in the 13th century, was the first who called this substance *nitre.*

The evils then attending the use of this article in the building of houses, were, that the walls became soft and mouldy; and in consequence of the corrosion spreading farther and farther, they finally crumbled completely away. In the next place, every thing that was near walls thus affected, was spoiled by the damp, and by the acid salt. Lastly, such apartments were very injurious to the health; and Bekman gives an account of a person, whom he knew, who was seized with *salsflusse* or *saline defluxions* which the physicians ascribed to the saline atmosphere of the room in which he slept. These doubtless were the chief reasons for the regulations prescribed by Moses, for the prevention and extirpation, of what may very justly be called *house leprosy.*

C. A. L.

For the Churchman.

Mr. Editor,—As it is about the period of the year, when children are sent abroad to boarding schools, it is the duty of parents to inquire a little into the system pursued at these establishments, and see whether they are calculated to produce all the benefits, and whether they actually possess all the advantages, promised in advertisements and circulars. Having made myself acquainted with the routine of instruction, exercise, &c., pursued very generally among them, I have become convinced that most of them deserve less encouragement and patronage than they receive.

My great objection to them is, that little or no regard seems to be paid to *physical education,* which lies at the very foundation of all intellectual and moral culture. By far the larger portion of time is devoted to study; and much too little to exercise. The average time devoted to exercise and recreation in these institutions is less than *three hours* out of the twenty-four, while from *seven and a half* to nine are given to study, about the same to sleep, and the rest to meals and devotional exercises. In one circular which has come under my particular notice, and which presents uncommon claims to patronage, so far as the literary qualifications of the teachers are concerned, and where the above division of time is made, the principal remarks that "two hours for relaxation and study are so appropriated as most to improve the intellectual, and at the same time invigorate the physical powers." Now this seems to me very singular language to hold, in relation to a plan, which gives but three hours in twenty-four for exercise, and but half an hour, between six and 12 o'clock, A. M. Instead of *invigorating* the physical powers, such a plan, I venture to say, if pursued for any length of time, would break down the health, and ruin the constitution of the most robust youth. Such is the actual result of academic and collegiate education at the present time in our country. More than two thirds of the graduates of our colleges are disqualified in a great degree for the proper discharge of the active duties of professional life, and the foundation of the evil is laid in our boarding schools and academies. I remember, "*horresco referens,*" the two long tedious hours passed in the chapel and recitation room, between the hours of rising and breakfast; and I cannot but think that had they been devoted to active out-door exercise, I should have been none the less wiser, and in all probability escaped dyspepsia, which has not only been the source of great suffering, but a constant obstacle in the prosecution of study ever since.

A few authorities on this point may not be considered irrelevant. Thackrat, in his work "on arts, trades, and professions as affecting health," remarks, "Children, and very young children too, are kept for many hours daily, in a state as nearly motionless as it is possible for the masters to produce. The time devoted for amusement is much too little. Instead of two or three hours a day being allowed for pay, only two or three hours a day should be devoted to confinement and labor. To fix a child in a particular posture for hours is vile tyranny, and a cruel restraint on nature. The practice in infant schools is admirable; for here the muscles and the mind are suitably and alternately exerted." p. 178. Paulding, in his Dutchman's Fireside, remarks, "Knowledge should only keep pace with the natural growth of the human faculties. When I see a boy who ought to be enjoying nature's holyday, and strengthening his constitution by wholesome exercise to bear the vicissitudes of the world in after times, kidnapped and sent to school, to sit on a bench for four or five hours together, employed in learning by rote what he is unable to comprehend, I cannot help contemplating him as the slave and the victim of the vanity of the parent, and the folly of the teacher. Such a system is only calculated to lay a foundation for disease and decrepitude, to stint the physical and intellectual growth, and to produce a premature old age of body and mind." Cobbett in his advice to young men observes, "The mind, as well as the body, requires time to come to its strength; and the way to have it possess at last its natural strength is, not to attempt to load it too soon; and to favor it in its progress by giving to the body good and plentiful food, sweet air, and abundant exercise. It is the first duty of a parent to secure to his children, if possible, sound and strong bodies." I might quote Locke, Dr. James Johnson, and a host of writers on education to the same effect. The following remarks from Hafeland's Art of Prolonging Life will suffice. "It is necessary that we should not begin to exercise the faculties of the mind too early; it is a great mistake to suppose that we cannot commence their cultivation too soon; we ought not to think of attempting this while nature is wholly occupied with the development of organs and has need of all the vigor of the system to effect this object. If children are made to study before this age, the most noble part of the vital force is withdrawn from perfecting the organization, and is consumed by the act of thought; from which it necessarily results that the bodily development is arrested or disturbed, digestion is deranged, the humors deteriorated, and scrofula produced. In fine, the nervous system thus acquires a predominance over all others, which it preserves for the remainder of life, producing innumerable nervous complaints, melancholy, hypochondria," &c. It does seem to me, Mr. Editor, that the principals of our seminaries, including boarding schools, academies, colleges, and theological institutions, lose sight of the important truth, that the mind ought not to be cultivated at the expense of the body, that physical education ought to proceed *pari passu,* with that of the intellect; that a sound mind cannot exist, except in a sound body; and that there cannot be a sound body without an abundance of active exercise. In France and other parts of the continent of Europe, where much attention has been paid to physical education, the following division of time, first proposed by M. Friedlander, has been adopted very extensively.

Age.	Hours of Sleep.	Hours of Exercise.	Hours of Occupation.	Hours of Repose.
7	9 to 10	10	1	4
8	9	9	2	4
9	9	8	3	4
10	8 to 9	8	4	4
11	8	7	5	4
12	8	6	6	4
13	8	5	7	4
14	7	5	8	4
15	7	4	9	4

The hours of occupation, as laid down in the above table, have been proved by experience to be as much time as can be advantageously appropriated at the respective ages to study, while the hours given to exercise are not more than nature requires for the perfection of the bodily organs. But how different is it from the division of time pursued in our schools!—Here no allowance is made for difference of age; all are stretched upon the same Procrustean bed and treated as if the mind had little, if any connection with the body. From some experience in these matters, I hesitate not to say that *exercise* must have a more prominent place in the arrangements of our schools, before they deserve the patronage and support of the public. If we look at the regulations of our colleges, we shall find that there is no provision whatever made for taking exercise; it is all *prayers, recitations, meals, study, public exercises and sleep.* The following appears to me to be a more suitable division of time, for schools and perhaps for colleges, than the one generally adopted:—Have morning prayers of fifteen minutes duration, at 5 o'clock in the summer and 6 in the winter; *exercise* an hour and a half immediately afterwards, this will give an appetite both for study and breakfast; after breakfast have the first recitation, which will bring the time to half past eight in summer, and half past nine in winter; then an hour more for exercise; then study till half past twelve in winter, and half past eleven in summer; then a recitation of half an hour, then dinner and repose for one hour, then two hour's study, which will bring it to three o'clock in summer, and four in winter; then one hour's recitation, and the rest of the day for exercise, with the exception of half an hour for tea and evening prayers. In the winter there may be two hour's study in the evening, but none in the summer by candlelight. This plan, which is nearly the same as the one proposed by Prof. Hitchcock in his "Dyspepsy Forestalled," would be far preferable to the system generally pursued, which allows no time for exercise in the morning, and but little at any time. A better plan still would be, to have but *two recitations* a day, and let the time spent in the morning recitation be given to exercise, on this system more would be accomplished than with nine hours' study. In these remarks, Mr. Editor, I do not allude to any one school in particular; they are all pursuing the same error, and all need reform—until this takes place, I shall consider that the physical evils arising from their mismanagement more than counterbalance the intellectual benefits they are calculated to produce.

A PARENT.

Church at Webster.—We understand that the Episcopalians in Webster, in this state, are anxiously waiting for a clergyman, and are ready, we are told, to pay *five hundred dollars a year* without assistance from abroad; and yet so great is the lack of labor ers in the LORD's vineyard, that no man has yet been found to go among them. If a supply is not soon found, others will enter in, and reap the harvest. Who will go to that flourishing town, and gather a flock into CHRIST's fold?—*Christian Witness.*

Nantucket.—A few months since a Protestant Episcopal clergyman being on a visit to Nantucket preached, and performed the services of the Church for the first time on this island; and the notoriety of the fact, which was noticed in the Inquirer at the time, and copied into numerous papers abroad, led him to think seriously of the establishment of an Episcopal church in this place.

The Rev. Moses Marcus, the individual alluded to, has accordingly taken up his abode here, as a missionary in the Eastern Diocese; and with the sanction of the bishop, opened, on Sunday last, a place for divine service. The attendance was respectable and numerous, and there can be but little doubt that in due time, when the principles of the Church are better understood, and her services fully appreciated, as they must be by intelligent persons, that a very large society will be established in connexion therewith.

Every thing must have a beginning. "Rome was not built in a day" is an old adage. Mr. Marcus has made a very good beginning; and it is more than probable that a more suitable edifice will ere long be required, and soon erected for the worship of the Almighty according to the Episcopal mode of service.

From estimates recently made, it is found that our population is furnished with but small comparative accommodation for purposes of public worship; not more than one fourth could probably be seated within our present number of religious edifices. It is for this reason, that every lover of good order, and social and individual morality, will hail the establishment of new societies, based on any of the broad and general principles of Christianity.

Nantucket Inquirer.

There is one sin that destroys its millions, namely, *levity.*—Those who are invited to the marriage supper "make light of it."

THE CHURCHMAN.

SATURDAY, MAY 5, 1838.

REMOVAL.—The Office of the Churchman and the Protestant Episcopal Press is now open at 142 Fulton-street. All *business* communications should be addressed to Henry Cotheal, Agent, or

SHERMAN & TREVETT.
142 *Fulton-street.*

Persons changing their residences are requested to leave early directions at the office, 142 Fulton-street, so that no omission or delay may occur in the delivery of their papers.

Exchange papers and persons communicating with the Churchman will please take notice that our office is now 142 Fulton-street, where all documents for the editorial or business department must in future be left.

The General Protestant Episcopal Sunday School Union will continue in the building 28 Ann-street. All business communications for the Sunday school department should be addressed to John W. Mitchell, Treasurer, 28 Ann-street.

LETTERS FROM EUROPE.—NO. II.

Rome, Friday, Feb. 23, 1838.

We arrived in Rome on the 15th ultimo, and the Carnival began on the 17th. Modern Rome disappoints us. The streets are mostly narrow and dirty, and the buildings, with few exceptions, very ordinary. Whether this judgment would be modified, were it possible for us to see the city through a brighter medium than the weather, which, for the most part, we have hitherto had, I cannot say, but I apprehend it would still be the same. But no weather can detract from the undisputed glory of St. Peter's, the grandeur of the Colosseum, or the impressiveness of the lonely Forum and its fading ruins. Of these things, and indeed of all the marvels of Rome, it is difficult to speak so as to avoid the charge of exaggeration and extravagance on the one hand, or of indifference, real or affected, on the other. I will say therefore little about them, particularly since either personal observation or numberless tomes filled with descriptions of them, and of the impressions they have produced, have made you and your readers familiar with them all. The Colosseum and the Church of St. Peter's are, as you well know, the one the most magnificent ruin, the other the chief boast and ornament, respectively, of ancient and modern Rome.—The former astonishes you at first view, by the vastness of the conception and its extent as a whole. But when you have apprehended these, there remains little more to admire. There is, as you are aware, no filling up, it is an immense yet vacant oval. Not so with St. Peter's. Your surprise here at first sight is that of disappointment. You expected to see a more imposing front. You had imagined a far greater height. And even within, your preconceptions of the area on which you were to open, are by no means satisfied. But subsequent experience will correct these earliest impressions. St. Peter's will not only bear, but demands observation and study. We have spent hours and hope to spend many more in such examination, and with every hour its beauties and its wonders grow upon us. The open piazza or square which it faces is of great size and beauty, and ornamented by two elegant jets d' eau. The colonnades or porticos of extraordinary length, which conduct to either end of its vestibule, are said to be masterpieces of architecture. And though the effect of its facade is marred by being cut up into shabby windows, niches, &c., and by a superfluity of ornament, yet when you have reached its noble vestibule, (439 feet long by 37 wide, and 62 high,) and especially when you have walked through its length of 614 feet, and its breadth of 207, and have entered its many chapels, each large as our ordinary churches, and have surveyed its gigantic columns and pilasters, the fact of its unrivalled vastness will force itself with a growing and overwhelming power upon your mind. Or, again, when you have ascended by many a weary step, as we have, 174 feet to the first gallery of the magnificent dome, (itself 140 feet in diameter,) or 240 feet to the second, and thence observe the seeming insignificance of the largest objects in the church below; or more than 400 feet to the ball, and discover, as we did, that when a company of eight are assembled in that circumference, which from the ground seemed no greater than twice the head of a man, as many more may find abundant room; then you will appreciate and confess its amazing height, of nearly 450 feet, and attribute your first mistake to the genuine cause, in the nice and beautiful proportions of all the parts of the vast pile of edifice. Of the works of art, the statuary, the paintings, mosaics, &c., which crowd St. Peter's, it would be presumption in me, ignorant as I am of such subjects, to attempt to speak. Suffice it then to say, that almost all which wealth and skill can effect, to enrich and adorn this resplendent church, is here offered to the gaze of the visiter. I may add that I am particularly struck with the mosaics. All the numerous pictures in St. Peter's, with one exception I think, are copies in mosaic of celebrated paintings, and are so exquisitely done, that the eye of a beholder not aware of the fact is completely deceived; and even if aware of it, you can hardly believe that you are not looking on the actual painting. The mosaic representing the story of Saint Petronilla is said to be the best executed, but I gave the preference, probably because of the subject, to another, which represents the communion of St. Jerome, copied from Domenichino. But with all my caution, I perceive that I am in the way of prosing on these tempting subjects of the marvels of the Eternal City, and will check myself in season. In a chapel of St. Peter's, where the canons, cardinals, and duers daily assemble for divine service, we had the pleasure, two or three mornings since, of seeing the Pope himself.—And yesterday (Ash-Wednesday) we saw him again in the annual ceremony of sprinkling ashes upon the heads of the cardinals, in the Sistine chapel. The cardinals present, about thirty-two in number, in their splendid robes; the inferior ecclesiastics and other officials, together with such strangers as sought the privilege, successively and singly, according to their rank, prostrated themselves before the sovereign pontiff, and received from a golden vessel in his hand a gentle effusion of the ashes it contained. The signification of this ceremony I do not precisely understand, though its general reference to this season of humiliation is sufficiently evident. I hope, however, it denotes the lowliness and self-mortification of these dignitaries of the Church. The service accompanying the rite is in parts very imposing, but generally tiresome, from the seemingly unmeaning and "vain repetitions" with which it is accompanied, or perhaps more truly, of which it consists. But we have been brought into more immediate contact with his holiness Gregory XVI. than on either of these occasions. We were visiting, a few days since, the church and convent of St. Gregory upon the Cœlian Hill, when a side-door opened, and a small train entered, preceding a short, stout old man in the habit of a priest; before whom, as he came in, the whole company, including the brethren of the convent assembled to receive him, reverently prostrated themselves; and by this act first apprized us that we were in the presence of the pontiff himself. Passing into the little chapel on one side of the church, a cushion was placed for him before the altar, on which he knelt in devotion for a few moments, when rising and taking a liberal pinch of snuff, (his generous patronage of which is amply testified by the proper member,) he proceeded through the church closely followed by his attendants, with whom we joined company, into the opposite chapel, where ensued the same acts as before. Thence the whole train moved into the adjoining sacristy, and his holiness being seated, each individual in turn knelt before him and kissed his toe. You will smile at my simplicity, but I had always supposed that the bare digit was the honored object, always of course well prepared for the occasion. It seems, however, that it is the velvet slipper which receives the salutation.—The Pope enacted his part with great good humor, alternately talking, smiling, and snuffing, during the whole ceremony. Our situation we felt to be a little awkward, standing upright in a small room, in the presence of so much sanctity, while all around were doing it homage, in innumerable prostrations and genuflexions. However, rather than miss such a rare opportunity, we were content to be taken for three benighted heretics, who could only act up to the light they had, and of course knew no better. Indeed we would acknowledge the politeness and the favor which, throughout the whole scene, we received from the gentlemen of the suite in the position into which we had so accidentally been thrown. The Pope's next movement was towards a still smaller room, where a fine painting had recently been suspended, and this was its first exhibition. Of course we followed him closely, being compelled by our position as well as by our curiosity, whatever our humility might have suggested, to take precedence of most of the faithful in his train. I could not but admire the Pope's business-like manner of examining the painting. A word of explanation from the superior, a glance, a pinch of snuff, then another glance, and the picture was despatched, and his holiness prepared to move. An officer of his suite, to whom I addressed myself, informed us that to see this painting was the object of the visit; and kindly offered also, if we were *Catholics,* to present us to the Pope. But as we were aware that his meaning of the term differed from our own, we could not with fairness accept the proffered honor, though we learn that foreigners, of whatever religion, when presented in form, are very graciously received. Our republican conges, however, were acknowledged by a very condescending nod. The merits of the piece having been thus satisfactorily determined, the pontiff departed by the same private door and path through which he entered. He was encountered on his way to the gate by several women, who humbly kissed his feet and received his blessing.—At the gate we found a grander retinue than his few attendants in the church had led us to expect. His own magnificent carriage, drawn by six fine horses with several out-riders; a numerous train of scarcely inferior coaches filled with civil and ecclesiastical dignitaries, and a large escort of noble-looking cavalry, formed altogether a splendid and imposing, if not a very apostolic cortege. On the whole, the appearance and manners of the Pope impressed us very favorably. Though about seventy years old, he moves with the activity and even sprightliness of half that age. His manner in conversation is quick; and towards all he seems to bear himself affably and even familiarly. His various portraits are generally good likenesses, and do justice to his capacious nose. We learn, from credible authority, that he excels as a theologian, and has published some controversial works in Latin; and that in other respects he is an amiable and sensible, though not remarkable man. Whatever he might think of heretical blindness, I can never see him or his cardinals, without wondering how such men can be tied down to the unscriptural and burdensome system they uphold; or without sincerely wishing that the pure light of the unadulterated and glorious Gospel of our only LORD and Saviour might shine in fully upon their minds, and deliver them and the millions who follow them from the vassalage in which, with all their wisdom, I must believe they are unconsciously held. The Carnival, with its masquerading and other extravagances, its coursing of chariots and racing of horses, and its brilliant concluding scene, (the lighting on the final evening of ten thousand tapers in the streets and balconies,) came to an end, as usual, on the eve of Ash-Wednesday. This fete reminds me forcibly of the accounts we have of the ancient Bacchanalian festivals, to which, I think, it can be clearly traced. It seems a curious preparative and introductory to Lent, but probably serves as a kind of vent or valve to let off the concentrated mirthfulness of the faithful, prior to subsiding into the sedateness and gravity more befitting that solemn season. I observed that the foreigners, many of the English and Americans in particular, bore a conspicuous part in the festivities, and were especially active in the daily war of sugar-plums and their counterfeits. The numbe*r* of individuals of both these nations this season in Rome is, I am told, unusually small; there being of our countrymen less than fifty. Still when on the welcome day of GOD we collect in the English chapel, a large room granted just without the walls, the numbers assembled, as well as the familiar services, recall delightfully to mind a congregation at home. But it is when the excellent chaplain opens his mouth in the words of our Book of Prayer, or in the delivery of the wholesome truths of the word of life, that *our* thoughts, at least, irresistibly revert to our beloved land and the people of our charge, and we truly long to be there and be engaged again as he now is who stands before us, the minister of the Gospel of grace, truth, and love.

Your friend, W.

For the Churchman.

How can a man be just before GOD, is the most important inquiry which any fallen being can make. For it brings into one distinct view, the whole plan of salvation,—first, as originally devised by GOD; and secondly, as to the mode of its application to individual subjects.

Now, it seems to me that your correspondent Fides, in the last Churchman, in common with very many others who write and discourse upon this topic, are led away from what in fact they really believe, by the very language which they adopt; and that much of the controversy respecting *justification,* is a controversy, not so much about *things* as *words*—or if it becomes a controversy about things, it is because that in the progress of the discussion the head is led to espouse what the heart totally rejects.

Now, it is the opinion of the writer, that when one class of controversialists maintain, that justification is by faith *only,* as they say, according to St. Paul, and when another class maintain that justification is by *works* and not by faith only, according to St. James, that both parties really mean precisely the same thing—to wit—that a man is not justified on the ground of his faith alone, or of his faith and works.—Neither class, if they are driven to the point, will ever say, that either faith or works is of any value, separately considered in recommending the subject of them to the favor of GOD.—Both will admit, that faith has no merit in itself, either in its own nature, or by divine appointment; and both will also admit, what ought not to have been lost sight of, and what all really believe, (disputes to the contrary notwithstanding) that the salvationof man from the curse of the law is to be attributed *wholly to the mercy of* GOD. In other words, that salvation is *wholly of grace,* and not of merit, of merit as attached either to works or to faith.

If Christian writers were content to rest here, satisfied with this great truth, which so preeminently characterizes the Gospel, viz. the Gospel as a plan of mercy, probably the great work of justification would be seen to be "*progressive,*" at least in its conquests over the hearts of men, and in its inroads upon the kingdom of Satan. But when this point is virtually abandoned, and Christian teachers begin to speak of a justification conferred for or on account of faith *alone,* or faith *evinced by works,* or faith *and* works, then it is, that honest and inquiring Christians, "in endless mazes lost," are bewildered, their views of the Gospel be-

come confused, and as a matter of necessity, the power of the Gospel over their hearts is partially destroyed. Such is believed to be the practical tendency of these discussions respecting the doctrine of justification.

If the writer might express his belief as to the *reasons* why differences of opinion upon this subject have usually turned upon this point, he would have no hesitation in saying, that they are chiefly twofo d,—first, the prevalence of language and of terms, sanctioned by, and interwoven into, the theology of the last two centuries; and second, the *frequent use* which is made of the term *faith* on the page of inspiration.

In respect to the first reason, it is unquestionably true, that Calvinistic speculations have introduced into the religious literature of the age phraseology, which, to say the least, is unscriptural; and which at this very moment, is exerting its influence, in riving to the centre one of those sects in which such language has been prevalent. It is unnecessary to speak of the causes which have introduced into the Church this species of literature. To this point, Mr. Editor, your attention happily has been somewhat directed. But on the duty of studying old-fashioned theology more at another time.

As to the second reason mentioned, viz. the frequent use of the term faith, in the sacred writings, the two following inquiries will comprise most of what the writer has in view.—What latitude is given to the term faith in the holy Scriptures? and why was it so frequently employed, and particularly by St. Paul, in connection with the doctrine of justification?

These inquiries open to our view a field too wide for present examination. But a mere allusion to them is perhaps sufficient to show to some minds the untenable ground they occupy, who attribute to the principle of faith some mysterious agency in bringing mankind into a salvable condition, or who attach to the exercise of faith those characteristics and offices which only belong to the mercy of GOD—such a mistaken view throws the whole gospel scheme into confusion, as that scheme becomes thus presented to our minds. It confounds mercy with obligation, objects with means, in short what GOD has *graciously* been pleased to do with what *man*, if he is ever saved, must *of necessity* do, to attain that salvation.

These remarks have been suggested not so much by the communication of Fides, as by the conviction, strongly entertained, that much of the discussion of the day upon this subject is most unhappy in its tendency; that it tends directly to obscure the mercy of GOD, as exhibited in the Gospel; and as that Gospel appears to mankind, to disarrange the economy of grace, breaking up that beautiful order which GOD has established, not by *overvaluing* faith, but by giving to it in the whole plan of salvation a *position* which does not harmonize with that plan, and which therefore cannot but interfere with the practical influence of the Gospel, upon the hearts of men. CHARIS.

Remarks.—Our correspondent is true to his signature, and writes with good sense and Christian temper. He reminds us of the excellent discourse of Dean Hickes, in which the author aims to show that neither faith, hope, nor even charity itself, is of any avail in itself considered; but that *obedience* is the only condition of favor with GOD. The following is an extract:—"Lucifer is an excellent school divine; he is perfect in the theory of divinity; but yet the vast theoretical knowledge he hath of GOD and CHRIST doth not qualifie him for the enjoyment of GOD, because he neither doth nor can *obey* him. His knowledge of GOD and religion is purely speculative and not practical, and therefore he doth not know him aright; and so the most knowing men in religion, that do not live up to the principles of it, do but know GOD as devils do: their knowledge is not that true saving knowledge which makes them friends of GOD, nor have they that good understanding, of which it is written, 'A good understanding have all they that do his commandments.'"

We agree with our correspondent in part as to the present state of differences: but if he would probe the wound to the bottom he must go farther back than the Calvinists and dip into the metaphysics of the schoolmen. All good works flow from a genuine charity or sentiment of love to GOD; as it is written, "Love is the fulfilling of the law." The modern dispute therefore, Whether men are justified by faith only, or by faith and works united, is really the same as the old controversy, once hotly agitated between the Franciscans and Dominicans, Whether the habit of grace were the same with the habit of charity or distinct from it? The Franciscans affirmed it to be the same and pleaded the authority of Duns Scotus: the Dominicans contended that it was distinct, and pleaded the authority of Thomas Aquinas. By the habit of grace both parties meant the grace which renders us believers, that is, faith. So that the dispute about faith only or faith and works united, like many other questions of modern Protestant theology, is really an emanation from the metaphysics of the "dark ages," and amounts to nothing more than Duns Scotus *versus* Thomas Aquinas. The great difference is, that the schoolmen, like masters, resolved the controversy into its elements, and discussed it in the aspect of *habits*, while the modern divines, like dabblers, discuss the subject in reference to *acts*; seeking all the while to atone for their clumsiness by railing at the folly and darkness of the giants, of whose exploits their pranks are a dwarfish mimicry. Since the Reformation Roman Catholics have had the good sense to abandon these metaphysical points, and throw them, like Cadmus' teeth, over to the Protestants, whom they must rejoice to see reaping from them a glorious harvest of divisions. For ourselves we shall be truly rejoiced could all agree to unite in adopting the safe, peaceable, and practical principle of good Dean Hickes, that evangelical *obedience* to the law of GOD is the only condition of justification or acceptance with GOD.

If our correspondent will be benefited by our experience, he will avoid the use of the word "progressive." In the time of the Council of Trent "progressive justification" was sound Protestantism; at least one of the propositions affirmed by the Lutherans and condemned by the holy council was,—"The just have need of a continual [progressive] justification." But since the new reformation, set on foot by the Puritans, and gloriously extended by George Whitefield, the whole work must be instantaneous.

Thoughts on the Importance of Raising up a New Order of Missionaries. New York: Gould & Newman. 1838.

These pages are by a layman, one who has visited the missionary stations in many lands; and as such we hailed it with pleasure. It professes in its title to offer us new thoughts, and lay before us an improved plan for the successful prosecution of the great and all-important work of foreign missions. We procured it, and we have read it: and as we close the book we ask ourselves, what *new* thing have we learned? When a writer lays before the public his reflections on any subject, he claims at least their attention, much more so if these reflections are such as have hitherto been confined to his own bosom; but then he ought to be able to substantiate this claim to novelty, and ought carefully to have inquired, not whether it be new to him or his limited society, but whether it be new to the generality of thinking men. And we must confess that his plan seems to us but one that we have heard maintained for no short period of time by such as have taken the pains to investigate the different modes of education adapted for the missionary. In fact *his* principle is one which is very generally adopted as the great and prime principle of missions.

In the early promulgation of the Gospel, miraculous powers of healing were vouchsafed to the apostles and their successors, not only to prove the truth of their mission, but by the apparent benevolence to attract the attention of the Heathen. And that they had the effect of conciliating those who were opposed to the Gospel, we find from Julian's confession, and, after the Christian example, his establishing hospitals as the surest means of reviving Paganism. When miraculous gifts entirely ceased, missionary operations, on a great scale, began to grow to a close; but when the Romanists again revived them, they made use of the powers of medicine to force their subject on the listless attention of their hearers.

Protestant missionaries have ever felt and acknowledged the advantage of such a power, and have very generally availed themselves of it. If more in this way has not been done, it has not been owing to a neglect of the principle, but from the insurmountable difficulty of meeting with a sufficient number of men, properly prepared, who were willing to leave the comforts of their own land, from a motive of love to their perishing brethren. But when a physician has offered himself as a missionary his entering the ranks has ever been hailed with double joy.

The book under consideration is of a rambling and discursive character, which renders the argument difficult to comprehend in its full extent; but, as requested, we have taken the pains to investigate it, and it appears to be summed up in the words in page 35,—"The plan we desire to present is simply that of qualifying and sending abroad men to heal the sick, and preach the Gospel. In other words, *to combine the qualifications for healing and preaching in the same missionary.*" Such is the *new* plan which we are called to take *deeply* into our consideration; and the author "is not a little afflicted" when he considers the prejudices of men; and "naturally fears the jealousy and suspicion which are abroad!" The advantages of such a system are largely shown by quotations; a few from private letters, the majority from such books as Ellis's Polynesian Researches, Gutzlaff's Journal, Missionary Magazine, &c.; and in vain have we looked for any original information, such as would come with fourfold force from a layman who had himself been in the very field.

We have said that there appears to us nothing new in these one hundred and eighty pages, we beg to retract our words; there is something which is novel, and that is in the system of education offered to such as begin to prepare themselves late in life. A course of four years' study is laid down, and the learned languages are entirely omitted; their place intended to be taken by the study of medicine. But omitting all consideration of the anomaly of a minister of the Gospel being unable to refer to the original of that book, what sort of physician would he make who was acquainted only with his mother tongue?

The study of Greek and Latin here are, as it is, far too much neglected for the good of the Church, far too much for the country; and sorry, indeed, are we to see such neglect here recommended. As the classics are held in estimation, so does civilization advance; as the one falls, so the other falls with it. But the great evil of the whole book, is the spirit that pervades it, of depending too much on worldly means, and too little on faith, and the power of GOD. Faith, deep, fervent, immovable faith, is what our missionaries want, and nothing else will cast the mountain of Paganism into the sea. And unceasing prayer from those who stay at home, is not only an absolute duty, but absolutely necessary. If the world is to be evangelized, it must be by the prayers of the Church. Of the style and arrangement we might say much, but we shall content ourselves with remarking, that it is evidently the production of one who does not sufficiently estimate the ancient writers, because he is not aware of the advantages which accrue from them. If new words *are* to be introduced into our language, let them be any thing but such as "*enginery*" and "*savagism.*" Let there be some modest regard, at least, to their sound and etymology.

In conclusion, we hope that some good will be done by this volume. Though we think it cannot maintain its boasted claim to novelty, yet, there is much in it that will not only interest, but is worthy of the perusal. At all events it is cheering to see works on this subject; for we require nothing more than to have it frequently brought before us; and the stirring up of opinion not only does good, but is likewise a sign of increasing interest. K.

FOREIGN MISSIONS.—The conclusion of our correspondent "W." will be found on our first page. We fear he is disposed to take a more gloomy view of the present state and future destinies of the Heathen world than any to which we can accede. The Scriptures assure us that all men on the day of final retribution shall be judged according to their works. Christians, as all we presume will agree, are to be judged by the law of GOD as fully discovered by revelation. But by what law are the Heathen to be judged? If by the same law with Christians, then, indeed, there can be no hope of their salvation. If, however, they are to be judged by the law of nature, by the light of reason and conscience, their case presents itself in a new and more grateful aspect. The Scriptures afford strong, and in our view, conclusive evidence to show that the latter law will be the rule of proceeding in the final judgment in respect to the Heathen. We merely hint at the subject, however, being unwilling to make any remarks on such a topic in a connexion that might seem to wear a controversial aspect.

We have nothing further to offer on the subject of our correspondent's communication than to thank him for the liberal tone and spirit in which he has written. As editor we have aimed merely to vindicate the liberty of discussing the propriety and expediency of the actual establishment of foreign missions at the present time by our Church, without disowning the obligation of the general principle. Further than this, whatever our private opinion may be, we have no wish to push the subject. "W." in the former part of his present article has admitted the reasonableness of this ground, so that there is no difference between us on which we desire to dwell.

P. S. The ink of the above was scarcely dry when we had the pleasure of reading the following additional communication.

For the Churchman.

Mr. Editor,—I had hoped, that after detaining the article I forwarded for so many days in your possession, you would have published it without weakening its effect, by dividing it. However, I will not impugn the purity of your motive for doing as you have done. There is one observation of yours which requires my notice, I have read it with amazement. You affirm, without attempting to controvert a single position assumed in my last piece, that I have conceded every thing you wish or desire. Now, Sir, what is the fact in the case? Have I made any concessions? Have I abandoned one inch of the ground I at first occupied? No one who has perused with an impartial and unprejudiced eye the controversy between us, can sustain you in this unwarranted assertion.

You commenced with an assault upon the foreign missionary operations of the Church; you appeared upon the arena as the advocate of an immediate suspension of all additional foreign missionary exertion, while at the same time, and in almost the same breath, you acknowledged an existing duty on the part of the Church to make such exertion. This opinion I assailed because I believed it to be unsound and paradoxical.

You then shifted your ground; assumed an entirely different position; became the advocate of another principle—you no longer assumed the attitude of an advocate for the suspension of *all further foreign missionary exertion*; you only contended for a proposition, which no man in his senses could deny, viz. that wherever insuperable impediments to the successful propagation of the Gospel in foreign parts existed, that there we were under no obligation to labor. Not satisfied with this, you represent me as the opponent of this *new proposition*, when in reality *it* was *not* the *subject* in *dispute*. I remonstrated against this representation, holding myself responsible for nothing but what I had in reality expressed.

This is a true statement of the case. I again ask where is the concession of which you so confidently speak? Sir, this is a convenient mode of evading the force of an argument, and oftentimes serves as a substitute for a fair and manly refutation, when the latter is beyond possibility. Whenever you feel disposed to enter upon the defence of the position you occupied in the commencement of this controversy, and will descend to particulars, designating the fields to be abandoned and the causes of their desertion, I stand prepared, though the weakest of all the defenders of the truth, to examine and repel your arguments, or acknowledge their force—at all events I will not speak of concessions when they do not exist, or boast of a triumph before the victory is achieved. W.

Our correspondent is wrong in saying that we "commenced with an assault upon the foreign missionary operations of the Church;" and this error pervades all that he has written, and has led him to prefer charges against us, for which there is no foundation in fact.

The facts are simply thus. Our correspondent Libonotos had written several able articles in opposition to foreign missions. He was answered by Boreas, who, especially in his last communication, took the ground that the General Convention had "settled the question;" and that therefore, all opposition to foreign missions was opposition to the General Convention. This view we deemed adverse to liberty of opinion and discussion, and we wrote to refute it. We aimed to show that the General Convention had really "settled," no principle which any Christian could dispute; that it had recognised the *potential* and not the *actual* duty of foreign missions; in other words, that it had recognised the duty in that broad and general sense to which all would accede without attempting to impose upon the Church the actual duty of sustaining foreign missions at the present time. This was the aim of our fir t article. In our second article we endeavored to show that the difference between our correspondents in this particular could not well be adjusted without first settling some remote general principles, and we mentioned several considerations (such as the need of miraculous gifts) which might fairly be taken into account, without intending to hold ourselves responsible for these considerations themselves, but only for the suggestion that they might, with propriety, be discussed by those who wished to continue the controversy.

This was the object of our two first articles: and this, so far from being an assault on foreign missions, as now established, is perfectly consistent with an approbation of them, and could have been written by an advocate of them, as well as an opponent. The object of our articles was merely to vindicate liberty of opinion and discussion, and to facilitate its successful prosecution. Thus much we felt it our duty to write as editor.

In doing this, however, we took occasion to express an opinion, which, on the one hand, we have never disguised, and on the other, have ever felt unwilling to press, that the efforts making abroad might be directed to more feasible objects at home. This opinion, it is true, is hostile to foreign missions; but the hostility so far from being the prominent object of our articles was merely incidental, and was in truth no object of them at all.

In our remarks on W.'s first communication we adhered to our original purpose, and aimed merely to show that the recognition of the duty of foreign missions did not oblige us to sustain them at any particular time or place.

Our correspondent in his rejoinder, admitted this construction of the general principle; and our remark on his article was, that he had "conceded" all for which we had contended. If he dislikes the word "conceded," he may read "allowed." The fact, so far as affects us, is in either case the same.

From this statement, it is apparent that if "W." has any real ground of complaint against us it must be, *not* that we have "shifted our ground," but that we have steadily *refused* to shift it. He has considered us as an opponent of foreign missions as actually established, and calls upon us to show what are the insuperable obstacles to their success. Our answer is, that although we have freely expressed our disbelief in the expediency of these missions, we have no wish to oppose them, or to show that they are impracticable. All our aim has been to show that the members of the Church are at liberty to withhold their support from these missions, or even, if they see fit, to oppose them, without having it thrown in their teeth, as it has been, that in so doing they were contravening the expressed sense of the General Convention. If W. admits this, and we understand him to have admitted it—he admits all for which we have contended or are disposed to contend.

In conclusion, we beg to assure our correspondent that we should have offered the above explanation before, had it not been for an extreme repugnance to obtrude upon our readers topics which are rather of a personal than general nature. We add that his communication would not have been divided, unless, in our judgment, it had admitted of division without weakening its force: nor then either, could we have forseen that, by dividing it, we should have incurred the displeasure of a correspondent who has shown in his two first communications, a spirit of candor and courtesy which we have not been used to receive from our opponents, and for which we cannot but be grateful.

NOTICE TO SUBSCRIBERS.—In the confusion and hurry of removing our office many communications have necessarily laid upon our desk unattended to. As soon, however, as possible, they shall be answered and the directions contained in them complied with.

Many of our bills are also still unissued, and we would beg leave to call the attention of our patrons who have not been furnished with them to the fact, that we are no less in want of funds on that account, and that to carry on our paper prosperously, we need all the assistance our accounts show we are entitled to.

EDWARD P. O'NEILL.—If a young man of this name, lately of Canada, should see this advertisement, he is requested to report himself at the Protestant Episcopal Press, 28 Ann-street. Should any person be possessed of information respecting the said young man, he is earnestly requested to communicate the same at the Press.

THE CATHOLIC HERALD intimates a wish that we should insert in our columns his "vindication" of April 26th. This we will gladly do without a word of comment, provided he will insert (with as many comments as he pleases,) the entire article of the Churchman to which the vindication is a reply.

TO CORRESPONDENTS.—We beg to decline the favor of the editor of the Southern Churchman in reply to the rector of St. Thomas. The affair, in our judgment, is not of sufficient importance to justify any further discussion.

JOURNAL OF THE FIFTY-SECOND CONVENTION.

Notice is hereby given that the *Journal of the fifty-second Convention*, to which each parish in the Diocese of New York is entitled, is prepared and ready for delivery.

Orders free of charge directed to Louis Sherman, 28 Ann-street, New York, designating the manner in which the vestries in the country wish their packages forwarded, will be thankfully received and promptly attended to.

CORRECTION.—In Mr. Kellogg's acknowledgment of last week, instead of *three hundred* dollars from a friend to the poor, read *three* dollars.

BISHOP'S VISITATION.—It will be seen by this day's paper that the Bishop has made a large addition to his appointments for visitation.

TRINITY PARISH.

The Managers of the Association of Ladies of Trinity Church, whose object it is "to assist Young Men intending to enter the Ministry of the Episcopal Church with articles of clothing, text books and furniture," have the gratification of stating to the patrons of this Society, that they have been enabled to relieve *some* of the most pressing wants, which have come within their immediate knowledge. Through the regulations of the association cited, that the members should become acquainted with the particular appropriations of their subscriptions, yet it is but justice to state there is every reason to believe that the assistance proffered has been gratefully received. The society aims at holding out every facility in accordance with its constitution, to enable those whose attention is directed to the ministry of the Church to prosecute their studies under the greatest advantages. This it is hoped will be partially effected, though in a humble and too limited way. By meeting *a few* of the difficulties which many experience, who, though anxious to enter the ministry of the Church, see no way opened for their support in the various stages of preparation. To carry out fully the objects of this association, to supply *all* who stand in need with any of the articles mentioned in the above extract from the constitution, to render the Society permanently and adequately sustained, to aid *all* who would avail themselves of the privilege of the Seminary, but are at present unable, from inability to meet the current expenses, need the quickened energy of former patrons, and the additional assistance of new ones. Even were it proper for a society of this kind to emerge from its humble sphere, in urgent appeals for a more full support, it is believed that the object it has in view has only to be known to present sufficiently strong motives in its behalf. Since the organization of this Society, April, 1833, $648 05 have been received and expended up to this date, April 19, 1838; $25 have been appropriated each year for fuel and lights; $120 19 for necessary text books. The name of this Society from this time will be changed from Trinity Church, to Trinity Parish Sewing Society, and by permission of the rector, will meet hereafter in the room over the vestry-room, in the rear of St. Paul's Chapel every Thursday, from 10 until 2 o'clock; the managers earnestly solicit subscriptions and donations from all those who love the Church and her institutions.

Persons paying not less than $1 annually, will be entitled to membership.

HENRIETTA L. BATTIN, Sec.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Third Sunday after Easter, May 6, St. Paul's Church, *Troy*, A. M.; Lansingburg, *Rensselaer county*, 4 P. M.; 7, West Troy, *Albany county*; 8, Cohoes: 9, Waterford, *Saratoga county*; 10, Christ Church, *Troy*, laying of corner-stone; Friday, 11, Hoosick Falls, *Rensselaer county*.

Fourth Sunday after Easter, May 13, Mechanicsville, *Saratoga county*, A. M.; Stillwater, 4 P. M.; Tuesday, 15, Whitehall, *Washington county*, laying of corner-stone and confirmation; Thursday, 17, Milton, *Saratoga county*; 18, Charlton; 19, West Charlton.

Fifth Sunday after Easter, or Rogation Sunday, May 20, Duanesburg, *Schenectady county*; Tuesday, 22, Rensselaerville, *Albany county*; 23, Oakhill, *Greene county*; Ascension-day, May, 24, Greeneville, 25, Cairo.

Sunday after Ascension, May 27, Windham; Tuesday, 29, Walton, *Delaware county*; 30, Unadilla, *Otsego county*; Friday, June 1, Burlington Flats.

Whitsunday, June 3, Cooperstown: Wednesday, 6, Pleasant Valley, *Dutchess county*; Friday, 8, Marlborough, *Ulster county*.

Trinity Sunday, June 10, Fishkill, *Dutchess county*, ordination A. M., confirmation P. M.; Tuesday, 12, Goshen, *Orange county*, ordination A. M., confirmation P. M.; Thursday, 14, Monticello, *Sullivan county*. Saturday, 16, Peekskill, *Westchester county*, conseeration A. M., confirmation P. M.

First Sunday after Trinity, June 17, St. Andrew's Church, *New York*.

Third Sunday, after Trinity, July 1, Williamsburg, *Kings county*, 4 P. M.

Fourth Sunday after Trinity, July 8, Richmond, *Richmond county*.

Sixth Sunday after Trinity, July 22, A. M., Bedford, *Westchester county*; 4, P. M. North Salem; 23, Paterson, *Putnam county*. Festival of St. James the Apostle, Wednesday, July 25, Athens, *Greene county*, ordination A. M., confirmation P. M.

Seventh Sunday after Trinity, July 29, Watertown, *Jefferson county*, ordination A. M., confirmation P. M. Tuesday, 31, Canton, *St. Lawrence county*.—August 1, Waddington, ordination A. M., confirmation P. M.

Eighth Sunday after Trinity, August 5, South Danby, *Tompkins county*, ordination A. M., confirmation P. M. Tuesday, 7, Penn Yan, *Yates county*, consecration A. M., confirmation P. M. Thursday, 9, Wethersfield, *Genesee county*, consecration A. M., confirmation P. M. Saturday, 11, Grace Church, Lockport, *Niagara county*, consecration A. M., confirmation P. M.

Ninth Sunday after Trinity August 12, Christ Church, do., ordination A. M., confirmation P. M. Tuesday, 14, Trinity Church, *Buffalo*. Friday, 17, Ellicottville, *Cattaraugus county*, consecration A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—City of Brooklyn. Festival of St. Mark the Evangelist, Wednesday, April 25, in the Chapel of Christ Church, admitted the Rev. Kingston Goddard, deacon, the minister of the parish, to the priesthood. Morning prayer was read by the Rev. Benjamin C. Cotler, D. D. rector of Ann's Church, (who also presented the candidate,) assisted by the Rev. Jacob W. Diller, assistant minister of St. John's Church, who read the lessons; and the sermon preached by the Bishop. The Rev. Thomas S. Brittan, rector of St. Paul's Church, was also present, and assisted in the laying on of hands.

Second Sunday after Easter, April 29, confirmed fifty-eight in St. Ann's Church.

SUMMARY.

Earl Fitzwilliam and the Church.—Earl Fitzwilliam is at the present moment most liberally assisting in the building and enlarging no less than six churches in this neighborhood, viz. a subscription of £500 towards the erection of a church at Thorpe; a liberal sum for a new church at Kimberworth; £500 in aid of rebuilding of Rawmarsh church; and the entire cost of enlarging the churches of Tinsley, Wentworth, and Tankersley, for the accommodation of the poor in their respective parishes. In addition to this munificence towards the Church, we may add that, within the last few years, his lordship and his revered and venerable father have expended many thousands of pounds in the erection of the churches of Swinton, Hoyland, and Greasbrough.

Doncaster Gazette.

In Austria, six hundred families of peasants have been driven away into the Prussian territory, by the Austrian government, for refusing to renounce the reformed religion.

Upper Canada.—There has been lately formed in England, a society whose object is "to send out clergymen and catechists to labor among the destitute settlers and others in that Province and to assist in the building of churches, &c."

The Ecclesiastical Commissioners.—To the queen's most excellent majesty,

"We, your majesty's most dutiful and loyal subjects, the archdeacon and clergy of the archdeaconry of Winchester, beg leave humbly to approach your majesty, as defender of the faith and supreme governor of the Church within these your dominions, with the expression of our loyal attachment to your majesty's sacred person and authority, and praying your majesty to be pleased to take into your royal consideration this our humble petition and address.

"We beg most dutifully to submit to your majesty that the ancient laws and constitution of this kingdom, pursuant, as we conceive, to the tenor of holy Scripture, have ever left the internal arrangements of the Church to her own proper authorities; and deemed her own concurrence needful for any organic changes in her constitution.

"That this is even more needful since the admission into the national councils of those who are not in communion with her.

"That your petitioners have viewed, with unfeigned alarm, the erection of a perpetual commission, which has been invested with those powers hitherto deemed inherent in the Church herself.

"They, therefore, humbly, but most earnestly, implore your majesty, in the exercise of your royal prerogative, to stay the proceedings of the said commission until such time as the full and free consent of the Church herself, through her proper organs, shall have been obtained to such changes and arrangements.

"And your petitioners," &c.

Signed by 272 clergymen of Hampshire.

British Magazine.

We learn from the *Journal des Debats*, that the famous church of *Saint Sauveur* at *Nevers*, which dates from the ninth century, and is celebrated for its tower and steeple, fell in ruins on the night of 15th of February, crushing three houses nearest to it, and blocking up the street in front with a mass of rubbish twenty feet high. One side served as a support to a part of the seminary connected with the church, which was brought down with it. The Abbe *Grandjean*, cure of *Biches*, was carried down with the ruins of his chamber, and preserved by the falling of two beams crosswise over him. He was extricated after the labor of several hours—a mass of contusions, and with one leg horribly fractured. It is astonishing that more lives were not lost, as all the neighboring houses were inhabited, and in one of those partially demolished, the only room uninjured was that occupied as a chamber by the owner and his wife.—*N. Y. American.*

MARRIED,

On Wednesday, May 2d, in St. John's Chapel in this city, by the Right Rev. the Bishop of the Diocese, the Rev. ANTHONY TEN BROECK, of St. Anna's Church, Fishkill Landing, to CATHARINE AMELIA, daughter of JACOB D. STAGG, Esq., of New Rochelle.

CALENDAR.

MAY.

1. St. Philip and St. James.
6. 3d Sunday after Easter.
13. 4th Sunday after Easter.
20. Rogation Sunday.
21. } Rogation-Days.
22. }
23. }
24. Ascension-Day.
27. Sunday after Ascension.

NOTICES.

The New York Female Benevolent Society, whose object is to relieve the unfortunate and destitute, and to reclaim the wanderer, intend holding a Fair in the month of June, for the purpose of increasing their funds.

They appeal to the benevolent part of their fellow-citizens, to aid them in their efforts, by donations of work or materials for the same which will be thankfully received at the following places.

MRS. LATHROP, 75 Christopher st.
MRS. RICHARDS, 44 White st.
MRS. MEAD, 48 Cliff st.

And at the Prot. Epis. Press, 28 Ann st
March 27. 1838. 2m

ST. MARY'S HALL, GREEN BANK, BURLINGTON NEW JERSEY.—The Summer term of this Institution will commence on Wednesday, May 2d. The importance of a puntual attendance on the *first day* of the term, is urged upon all who propose to become members of the Institution.

EIGHTH WARD PROTESTANT EPISCOPAL CHURCH, corner of Prince and Thompson streets. A committee will attend at this church, for the purpose of renting the Pews on Friday and Saturday, for several weeks, from 3 to 6 P M. A diagram of the ground floor is left with Mr. Sherman, at the Protestant Episcopal Press, where Pews may be secured.
April 4, 1838.

YOUNG MEN'S AUXILIARY PROTESTANT EPISCOPAL TRACT SOCIETY.—A Meeting of the Board of Managers will be held in the Sunday school of St. John's Chapel, on Monday evening, the 7th inst., at half past 7 o'clock. JOHN V. DIXEY, Secretary.
May 2d, 1838.

The Annual Meeting of the New York Protestant Episcopal Sunday School Society, will be held in the Sunday School room of St. John's Chapel, on Thursday evening, the 10th May, at half past 7 o'clock.
A. W. O SPOONER, Secretary.

N. B. The Members of the Society are all the clergymen of the Protestant Episcopal Church in the cities of New York and Brooklyn, and all persons engaged in Sunday schools in connection with the Society. m2

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 25th April, has received the following contributions, viz.

"Lent" offerings of St. Paul's church, Indianapolis, Indiana, towards the support of another missionary in that state, $25. From the monthly collections in Christ church, Guilford, Connecticut, for domestic missions, $2 16. By the hands of Mr. Edwin Talman, from the offerings of St. Peter's parish, Plymouth, Connecticut, one half of $40 for domestic missions, $20. The annual subscription of John Gray, Esq., Fredericksburgh, Virginia, $100. From the mite box of Mrs. C.B. of Plattsburgh, N.Y., and children, for general missionary purposes, $1 75, one half for foreign committee, 88cts. Weekly offerings of a small family belonging to Trinity church, Plattsburgh, N. Y., for 52 Sundays, ending with Easter Sunday, 1838, per James Bailey, for domestic missions, $5. From Miss Turner, of Arlington, Vermont, for Bishop Chase, $2. From the Ladies Benevolent Society of Trinity church, Plattsburgh, N. Y., for the use of the general fund of the domestic and foreign missionary society, by James Bailey, $10, one half for the foreign committee, $5. Total receipts, $160 04.

JAMES SWORDS, Treasurer.
May 2d, 1838.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge—

Received from the monthly collections at Christ church, Guilford, Connecticut, 56cts. Received one half offerings of St. Peter's church, Plymouth, Conn., per Mr. Edwin Talmage, $20. Received monthly offerings of St. Mark's church, Warren, R. I., per Mr. G. M. Randall, for Africa, $1, general, $6 60, $7 60. Remitted by Rev. M. T. C. Wing, agent at Gambier, the weekly offerings from Harcourt parish; for Syra $4, general purposes $36, $40. From the Female Missionary Society, at Circleville, $10 50. Received from Rev. T. W. Snow, Easter offerings of Bethlem parish, Conn., $6 50; Northfield, do, $3 50, $10. Received from St. Helena church, Beaufort, S. C., per Rev. J. B. Walker, $62 50. Remitted by Rev. W. H. Barnewell, D.D., rector of St. John's church, Charleston, from the congregation of said church, being the amount pledged for the salary of Rev. W. J. Boone Missionary to China, for the year 1838, $1000. Received by the hands of Jas. Swords, Esq., one half of $10 from the Ladies Benevolent Society, of Trinity church, Plattsburgh, for the general purposes of the Board of missions, $5. From the children of said church for Mrs. Hill's school, Greece, $2. Received from Mrs. Henrietta Clark, Treasurer of "Richmond Sewing Circle," for the support of the Newburyport school at Athens, under Mrs. Hill, $84. Total receipts, $1241 66.

CHARLES J. ALDIS, Treasurer,
May 1, 1838. Bank of America.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following, viz.

From the Rev. Wm Homann, Rector, collections in Christ Church Montgomery Co, and St Gabriel's, Douglassville, —— Co, Penn. $5

From Rev. Charles Mason, Rector, a collection in St Peter's Church, Salem, Mass. $16. Total, $21.

EDWARD R. JONES, Treasurer.
New York, April 25, 1838.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums:

By the hands of the Agent, from the Rev Liberty A Barrows, Emmanuel church, Norwich, $2. Rev Henry Gregory, Calvary church, Homer, $4. Mr Gilbert, Chichester, annual, $2. Sundry annual subscribers, $17. Total, $25.

THOMAS BROWNING, Treasurer,
77 Maiden Lane.

Applications are to be made at the Depository, 28 Ann st., for Bibles, octavo and small Prayer Books, Testaments, morning and evening services in the German language, and Hanford's edition of the Prayer Book, Rubrics in their red color.

Contributions and donations will be thankfully received by the Treasurer, 77 Maiden lane.

THOS. C. BUTLER, Agent.
28 Ann street.

PRESS DEPOSITORY.

No. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending May 3, from the following persons, viz.

Rev A A Muller, with remittance; R M Chapman; G & J Robinson, Liverpool; Wm Marshall & Co; Rev D Babcock; Postmaster, Warehouse Point.

READING SEMINARY.—This institution consists of two separate and distinct departments. The Male Department is under the charge of Mr. Lemuel Hawley, and the Female Department, under the charge of Miss S. M. Whiting.

It is located on Reading Ridge, one of the most healthy parts of Connecticut, about fifteen miles from Norwalk, and six or seven hours' travel from the city of New-York. It affords instruction in the solid, as well as the ornamental branches of female education; and from the cheapness of living in the neighborhood, its terms are about one third of what is usual in large cities.

Board, and tuition in Orthography, Reading, Grammar, Writing, Arithmetic, Algebra, Mathematics, Geography, the use of the Globes, History, Natural and Moral Philosophy, Rhetoric, Composition, Astronomy, and other kindred studies, for each term of twenty-two weeks, $65; French or Latin, do. 10; Music, do. 16; Drawing, do. 10.

Competent Teachers are employed in all the departments, and the pupils are under the constant and immediate care of the Principals, who devote particular attention to the deportment of the pupils, and to their religious duties.

The item of board includes washing, and no extra charge is made but for books and stationary.

The whole amount of a pupil's annual expense is about $130.

There are two sessions, of 22 weeks each. The one begins in May, and the other in October.

For any further particulars, apply to any of the following referces:

Rev. J. F. Schroeder, D. D., Rev. Samuel Cox, D. D., Joseph Hawley, M. D., Rev. Edwin F. Hatfield, A. M. Merchant, Esq., Wm. Rockwell, Esq., District Attorney for Kings Co.

*** Steamboats run daily to and from Norwalk, and stages from Norwalk to Reading. a28 6t

THE REV. MOSES MARCUS, B. D, the Protestant Episcopal Missionary at Nantucket, having conducted a Seminary many years in England, and being thoroughly acquainted with the routine of school business, will be happy to undertake the instruction of a limited number of young gentlemen (twenty-five) from seven to fourteen years of age, in the various branches of Classical, Mathematical and General Literature.

The strictest attention will be paid to the domestic comfort of his pupils, and to every part of their behavior—It will also be endeavored to fix in their minds, the prinples of Religion and Morality, and to make them perceive the beauty, and aspire at the attainment of an honorable and virtuous character.

The terms will be $200 per Academical year, including board and washing; the necessary books and materials will be furnished at the expense of the pupils, but no advantage will be taken to increase the expense of education.

The town of Nantucket is very healthy, and so conveniently situated with regard to New York, New Bedford and Boston, (the communication by steamboats and packets being expeditious and punctual,) that pupils can readily be sent in the summer, either to or from home in the course of a few hours.

References may be made to the Right Rev. the Bishop of New York, the Rev. Drs. Berrian, Eastburn, Hawks, Seabury, and the Rev. John M. Forbes, New York; the Rev. Wm. L. Johnson, Jamaica; the Rev. Professor Warner, West Point; and the Rev. Dr. Beasley, Elizabeth-town, New Jersey.

Further information may also be obtained at the Protestant Episcopal Press, 142 Fulton st of Messrs Swords, Stanford & Co., 152 Broadway; and of the Rev. the Principal, at Nantucket, who will be happy to answer any inquiries on the subject. a28

ESTABLISHMENT FOR THE EDUCATION OF YOUNG GENTLEMEN, by the Rev. JAMES COGHLAN, A. B. (Queen's College, Cambridge) Rector of St. Paul's Church, Flatbush L. I.

At this establishment, pupils will be led through a complete course of Classical Instruction, founded on the system of Eton, Westminster, Harrow, and other public schools in England, and adapted to qualify them for entrance at Oxford, Cambridge, and other Universities in Europe, or the United States.

Strict attention will also be given to their progress in English Grammar and Composition, Writing, Arithmetic, Book keeping, Geography, and the use of the Globes, Mathematics, and Natural Philosophy, Ancient and Modern History, &c.

Modern Languages and accomplishments by approved masters.

REFERENCES.

Right Rev. Bishop Onderdonk; Rev. Dr. Milnor; Rev. Dr. Berrian; Rev. C. V. Kelly; Rev. A. Verren; Rev. Dr. Hawks; Rev. Dr. Lyell; Matthew Clarkson, Esq.; Chief Justice Jones; Anthony Barclay, Esq.; Joseph Fowler, Esq; Ramsay Crooks, Esq.; J. W. Powell, M. D.; Henry Jackson, Esq.; Wheaton Bradish, Esq.; R. J. Crommelin, Esq.

Flatbush, Long Island. ap25 3t*

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—Miss Sagar and Miss Ballow will open on Monday the 23d of April, at No. —— Henry-street, first door below Clinton-street, a Boarding and Day School for Young Ladies. The course of instruction will embrace all that is necessary to a thorough and polished education; and no pains will be spared that may promote the mental and moral improvement of their pupils.

Until the 10th of April, applications may be made at their present residence, No. 391 Greenwich-street.

REFERENCES.

Rt. Rev. Bishop Onderdonk,	S. Van Duzer, Esq.
	Charles Crosby, Esq
Rev. Dr. Milnor,	Edward Cook, Esq.
Rev. Dr. Berrian,	Tennis Bergh, Esq.
Rev. Dr. Anthon,	David Demaray, Esq.
Rev. Mr. Haight,	Wm. H. Falls, Esq.

Application may be made as above, and Circulars may also be obtained at the bookstores of Messrs. Swords, Stanford, & Co. No. 152, and of Mr. Roe Lockwood, No. 411 Broadway.

March 8. 8t

NEW OCTAVO PRAYER.—The new edition of the Book of Common Prayer, in all the various styles of binding, is just received, and for sale, wholesale and retail, at the lowest prices, by the Protestant Episcopal Press, Sherman & Trevett.,

EPISCOPAL INSTITUTE, TROY.—The first term of the second year of this Institution will commence on Tuesday, May 1st. There are a few vacancies in the number of pupils, for which application may be made to the Principal at the Institution, or to J. W. Mitchell, Esq. 63 1-2 Cedar street, W. F. WALKER, *Principal.*
TROY, April 24, 1838. ap28 3t.

ST. LUKE'S FEMALE SCHOOLS, corner of Grove and Hudson streets. The summer term of this Institution will commence Monday, May 7th. ap28 3t

POETRY.

From the Church.

THE DEATH BELL.

Toll on, toll on—
A son of man is passing to his rest,
A wayward child hath sought its parent breast:
Toll on, toll on.

Bear on the dead!
On the dark bier the home-come wand'rer lies;
Dimm'd is the lustre of those rayless eyes,
Their light is fled.

On—slowly—on:
The varying dreams of love, of pride, of power;
The aspiring hopes of many a lofty hour,
With him are gone.

Tread soft and light;
That palsied heart no more with life is warm,
The quickening essence from that silent form
Hath winged its flight.

Look on him now;
The cold still torpor of the ice-bound wave,
The chilling signet of the opening grave
Is on that brow.

But on—toll on—
A struggling spirit is at length unbound,
A wearied pilgrim hath a resting found:
Toll on, toll on!

Voice of the tomb!
A thousand hearts thy awful notes have stirr'd,
A thousand years thy deep-toned summons heard,
Sound forth the doom.

"Man, thou must die!"
So prophet-like would seem the fearful knell,
To the chill'd heart th' unerring fate to tell,
"All—all must die."

Stern tolls thy chime—
The funeral-herald of the warrior brave,
Whom glory's halo lighteth to the grave,
In life's full prime.

As when, alone
The stranger bendeth to the quiet tomb,
Nor mourner's voice for his unheeded doom,
Save thy deep tone.

Near, ah! too near—
The gathering voices of a thousand graves,
Like the hoarse murmur of the sullen waves,
Awe-struck I hear.

They call too plain,
"Fond soul, come down from thine unearthly dreams,—
Thy fancied might, thy visionary schemes
Alike are vain.

"For what art thou?
True friends and kindred once were by thy side,
Brave hearts flush'd high with hope and youthful pride:
Where are they now?

"Strive up no more:
The ling'ring sands now shiver in thy glass,
Earth and its visions as a dream will pass,
And all is o'er!"

Why bring again
The empty shadows of each vain regret,
The buried hopes of life remember'd yet,
Thou chilling strain?

Oft hast thou swept
The slumb'ring heart strings of the faithful breast,
And waked sad music from their broken rest,
That long had slept.

Deep joys long fled—
The bitterness of death again is proved,
The cold earth closing o'er the lost, the loved,
The early dead!

Break not their sleep:
From their deep quiet home no murmurs rise,
The tears are passing from the mourner's eyes—
Must they still weep?

Thine hopes recall:
My soul! the dark cold grave is not for *thee*;
Thou from the slimy earth-worm's crawl art free,
Earth is not all.

Eternity!
Thy light is flashing through the mortal gloom,
Thy star is bright beyond the craving tomb:
We die for thee!

Toll on, toll on—
Joy to the wand'rer in his resting found,
Joy to the spirit from its chain unbound:—
Toll on—toll on!

MISCELLANY.

From the Church.

THE LITURGY.

The morning and evening prayers of the Church are commenced by the reading, on the part of the minister, of two or three selections from Scripture, intended to call the people to a sense of their condition, and to prepare their minds for the solemnities in which they are about to engage. Then follows an earnest *exhortation*, setting forth the duty of the worshippers, and inviting all present to unite in a humble confession of sin, which is the first thing necessary when we come into the temple of GOD. We have no praises to offer, no favors to ask for ourselves or others, and no consolations or encouragements to receive from the holy writings, without first acknowledging our transgressions, and sincerely supplicating for the pardoning mercy of GOD.

After the *exhortation*, in which the minister acquaints the people with the necessity and qualifications of confession, they all unite, each one for himself, in bewailing their sins, and imploring the forgiveness of their Maker. And if this confession be made from the heart; if this supplication proceed from a sincere desire of pardon, and be accompanied with strong resolutions of obedience, then are the people encouraged to hope that their iniqities are blotted out; and this encouragement is conveyed to to them by the minister in the *declaration of absolution* which follows. He is authorized by that almighty Being from whom he derives his commission, to declare that if they be truly penitent, their sins are forgiven; and on their bended knees they are to receive the joyful declaration.

After this, as the restored prodigal, as the pardoned sinner, as the humble disciple, they are permitted to call GOD "Our Father," and to unite in that form which JESUS CHRIST has commanded us always to use, and by which we acknowledge ourselves as his followers.

After repeating the Lord's Prayer, and in view of the great privileges received in the forgiveness of sins, and the permission through CHRIST to call GOD Father, the whole congregation unite in solemn ascriptions of praise, the people performing their part as well as the minister his, and thus manifesting their common interest in the whole service.

When the daily course of praise is ended, a lesson is read from the Old Testament, which is followed by a hymn of thanksgiving, with reference to the goodness of GOD in all his revelations to the children of men, and including the most devout adoration of his righteous attributes. To this succeeds a lesson in the New Testament, which is followed by another hymn of praise, called forth by a sense of fervent gratitude for the interesting truths of the Gospel of his dear SON. And what can be more proper than, after hearing those truths which are able to make us wise unto salvation, for the whole congregation to rise and exclaim, with one voice, "We praise thee, O GOD, we acknowledge thee to be the LORD," or, "Blessed be the LORD GOD of Israel, for he hath visited and redeemed his people."

Having heard the word of GOD as contained in the Scriptures of the Old and New Testaments, we proceed to acknowledge that our faith as Christians is founded thereon, and in union with the Church universal in heaven and upon earth, we declare the several articles of our belief as contained in the Apostles' Creed.

Then having first petitioned for mercy and salvation, we proceed to the *collects* or prayers, which are arranged agreeably to St. Paul's direction to Timothy, "I exhort therefore that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and for all in authority," &c. The service, by being thrown into short collects instead of one continued prayer, is better calculated to keep up the spirit of devotion, and to prevent the mind from losing sight of the subject before it. Our natures are such that we cannot confine our attention to any one thing for a great length of time, and the variety in the devotions of the Church is admirably adapted to afford that relief which the mind requires.

In the morning service, the *litany* or general supplication is introduced; which is the most solemn and affecting composition that can well be conceived. Throughout the whole, our appeal is to the divine Mercy, flowing through JESUS CHRIST our Saviour; and in the language of Dr. Paley, there is nothing which a Christian petitioner can wish to ask or deprecate, that is not there expressed with admirable solemnity and simplicity.

Indeed, I have found that pious and sensible men of all denominations speak highly of the liturgy of the Church; and this of itself is a convincing proof that it is an excellent form of sound words; and I trust that there are thousands and tens of thousands now in paradise on high, crying, with saints and angels, "Holy, holy, holy, LORD GOD of Hosts," and hymning praises to the Lamb that was slain, who knew no other services in the temple of GOD below than those in which the members of the Episcopal Church unite. They were compiled by saints and martyrs, prophets and apostles; for many hundred years they composed the whole of the public devotions of the Church, and they still remain, having escaped the corruptions of Popery and the innovations of heresy, pure and unadulterated. Cold then must be the heart and lifeless the affections of those who cannot, in the worship of the Church, pray and praise; who, in the prayers of saints and the hallelujahs of angels, cannot rise above this fleeting transitory scene, and hold sweet communion with their GOD and Saviour.

In vindication of the postures practised by the Church in public worship, I need say but little to you. They are rational, significant, and scriptural. In prayer, Churchmen kneel, after the example of Moses and Solomon, Daniel, Paul, and CHRIST. It is said by some that the posture is of no consequence, provided the heart be right. But this in my opinion is incorrect and absurd, and if carried to its full extent would destroy every appearance of religion.—The same assertion in regard to one external may be applied to all the rest, and with equal propriety can it be said, that if the heart be right, it is no matter whether a person attend public worship, receive the sacrament, or perform all or any other outward duty, although prescribed by the law of CHRIST. In this, as in all other things, Scripture is to be the test of propriety as well as of truth, and I do not believe we shall find in the Bible a single instance of a prayer being offered to GOD in any other posture than that of kneeling. It is true, we read of some who *stood* and prayed. Solomon was one of these. "He stood before the altar of the LORD in the presence of all the congregation of Israel," and prayed. "And it was so, that when Solomon had made an end of praying, he arose from before the altar of the LORD, from kneeling on his knees, with hands spread up to heaven." This then was his *standing*—not upon his feet, but upon his knees, and as the word expresses simply a general disposition of the body, and not the precise posture, we may from analogy suppose, while the universal custom in the east confirms the hypothesis, that in every instance where *standing* is mentioned, *kneeling* was practised. The heathen kneel before their deities of wood and stone, and shall Christians, when they address the GOD of heaven, show less respect than Pagans who worship at the statues of dumb and senseless idols.

Standing in praise is a posture preserved in the Church. Prayer humbles us and brings us upon our knees in view of our own unworthiness; praise exalts us in contemplation of the perfection of that GOD whom we adore. In the one, a sense of guilt and the need of pardon are expressed; in the other, we give vent to the grateful emotions of the soul, and rejoice before the LORD our king.

When the Scriptures are read it is the custom of the Church to sit, which is the proper posture for hearing with attention, and one in regard to which there is but little difference of opinion.

These are all the ceremonies of the Church, and although they may appear strange and unpleasant to such as have always been used to a different mode, I trust they will be found, upon examination, proper in themselves, and agreeable to the will and the word of GOD.

I will conclude this letter with an extract from the celebrated Mrs. Hannah More, upon the service of the Church, and leave you to make your own comments both upon that and upon what I have offered.

"Most sincerely attached to the Church myself, not, as far as I am able to judge, from prejudice, but from a fixed and settled conviction, I regard its institutions with a veneration at once affectionate and rational. Never need a Christian, except when his own heart is strangely indisposed, fail to derive benefit from its ordinances, and he may bless the overruling providence of GOD, that, in this instance, the natural variableness and inconstancy of human opinion is as it were fixed, and settled, and hedged in by a stated service, so pure, so evangelical, and which is enriched by such a large infusion of sacred Scriptures. If so many among us contemn the service as having been to us individually fruitless and unprofitable, let us inquire whether the blessing may not be withheld because we are not fervent in asking it. If we do not find a suitable humiliation in the *confession*, a becoming earnestness in the *petitions*, a congenial joy in the *adoration*, and a corresponding gratitude in the *thanksgiving*, it is because our hearts do not accompany our words; it is because we rest in the form of godliness, and are contented to remain destitute of its power. If we are not duly interested when the select portions of Scripture are read to us, it is because we do not, as new-born babes, desire the sincere milk of the word that we may grow thereby. Perhaps there has not been, since the age of the apostles, a Church upon earth in which the public worship was so solemn, so simple, and yet so sublime; so full of fervor, and at the same time so free from enthusiasm; so rich in the gold of Christian antiquity, yet so astonishingly exempt from its dross. That it has imperfections we do not deny; but what are they compared with its general excellence? They are as the spots on the sun's disk, which a sharp observer may detect, but which neither diminish the warmth, nor obscure the brightness."

These are the sentiments of a person who, in the opinion of the serious of all denominations, has fought valiantly, through a long life, for the LORD her GOD, and who deserves for her labors in the cause of CHRIST the highest honors of the Church militant.

For the Churchman.

COLLECT FOR EASTER-EVEN.

Grant us, O LORD, that as baptized we are,
Into the death of CHRIST our Saviour,
So we may also, mortifying sin,
And our desires, be buried with him;
And thro' the grave and gate of death may rise
To joy and blessedness beyond the skies,
E'en through his merits who for us hath died,
Was buried, rose again, CHRIST crucified!

COLLECT FOR EASTER-DAY.

ALMIGHTY GOD, who through thine only Son,
Our Saviour CHRIST, thine own begotten one,
Hath death o'ercome and oped the gate to us
Of life eternal, and of blessedness;
We humbly pray thee, as thou dost inspire
(By thy especial grace preventing us,)
And puttest into our minds each good desire;
So by thy help, perpetually we may,
To bring to good effect the same, essay,
Thro' CHRIST our LORD, who lives and reigns with thee,
And HOLY GHOST, one GOD, eternally.

COLLECT FOR THE FIRST SUNDAY AFTER EASTER.

Almighty Father, who hast given
Thine only Son for us to die,
Our sins t' atone; to rise again
That sinners he might justify;
Grant us to put away the leaven
Of malice and of wickedness,
That strength to us may so be given,
To serve thee here in holiness,
Pureness of living, truth and grace,
E'en through the merits of thy Son,
CHRIST JESUS, thy beloved one.

COLLECT FOR THE SECOND SUNDAY AFTER EASTER.

ALMIGHTY GOD, who 'st given thine only Son
To be a sacrifice for sin to us,
And an ensample too of godly life;
Oh, give us grace t' receive with thankfulness,
That his inestimable benefit;
And strive ourselves to follow, day by day,
The blessed steps of his most holy life,
Thro' the same JESUS CHRIST our LORD, we pray.

MEM.

Selected for the Churchman.

CHEAP LITERATURE.

May not the perusal of the following remarks prove serviceable on *this* side of the Atlantic? They are selected from the Report of the London Society for Promoting Christian Knowledge, for 1833.

Necessity of proper supply of increasing demand for Cheap Popular Publications.

The general aspect of society is still such as to require the utmost vigilance and activity, in all who are anxious to promote the knowledge of the truth. The enemies of religion, though checked in the open and daring assaults which were noticed in our last report, have not abated any thing of their malice or their exertions. They are still engaged in their unholy warfare; and lose no opportunity of injuring the cause of CHRIST, or of advancing their own impious schemes.

But the dangers to which the faith is exposed are not confined to the open assaults of the infidel and blasphemer. It cannot be doubted, that great and extensive mischief may arise to religion, and to the eternal welfare of mankind, should our general literature and the various institutions of society acquire a character and tendency decidedly contrary to the principles and practice of Christianity. That such has been, for some time past, the general and growing tendency of much of our popular literature will hardly be denied; but the extent of the evil is known only to those who have made it the subject of particular investigation. It has pervaded more or less every branch of it; and, in some departments, has evidently been the result of deliberate and systematic operations. This has been the case more especially with *cheap* periodical literature and with works of education. Books intended for the instruction of the rising generation have, in some cases, been made instruments for teaching the doctrines of materialism under the disguise of scientific principles; in others, where religious instruction was indispensable, it has been of the most inefficient and exceptionable kind; but the prevailing and most successful method has been to separate knowledge from religion, and to keep religion altogether out of sight. This has been the principle upon which too many works of instruction have lately been conducted: and thus they have become mischievous in a greater degree in proportion to the popularity which they have acquired.

The same course has been pursued with regard to cheap periodicals, which have lately become so considerable a branch of literature. The disreputable part of them have been made vehicles for the diffusion of infidel opinions, which have been conveyed in every shape that was likely to render them agreeable to the class of persons to whom they were addressed. Every thing has been done in order to enlist the passions on their side; they have been mingled with entertaining literature of every kind, that the poison might be rendered more palatable to the readers. And, until lately, except in a few instances, the whole force of this new power was directed against the principles and institutions of religion. Nor have the magnitude and extent of this power been as yet completely developed, or its effects fully known.

Measures adopted for this purpose by the Society. It is quite clear, however, that the society's ordinary operations were not calculated to meet the exigency of the case. The only practical remedy, which presented itself for the evils of this portion of the periodical press, was the establishment of works of a similar kind on better principles, but so conducted as to insure them circulation among general readers: and the only method of preventing the mischiefs arising from the attempts to corrupt the sources of education, was the introduction of such works, in all its branches, as would prove acceptable to the instructors of youth in general. But the society at large was prevented by its rules, and the responsibility which is thought to belong to it as a body, from attempting to apply these particular remedies; and it was obvious that publications of a strictly religious character would not reach to the full extent of the evil: a plan was, therefore, submitted, by which the influence of the society could be brought to bear on these objects without infringing its general rules.

It was proposed that this plan should be conducted by a committee, who should make it their object to attend to the state of the public mind; and to endeavor to apply such special remedies for the existing evils as they might deem necessary.

ORION.

From the Church.

JUST TOO LATE.

It was a lovely evening in July when I was walking on the pier that stretches far out into the waters of a foreign seaport town. I had taken my passage for England in a vessel which was to sail that night; and I was contemplating, for the last time, the scenery of a strange land. Before me was a broad and beautiful river, just mingling with the ocean; and beyond it about five or six miles distant, were picturesque hills, mounting, as it were, from its bosom, and surrounding a pretty little town. On the right was a blue sea, sleeping calmly in the evening sun; and as I looked upon it, I lifted up my heart to Him who "stilleth the noise of its waves," to bring me safely across it to my home. On my left I could discern for many miles the winding of the noble stream, which washes in its course many celebrated cities, some of which I had lately visited; and behind me lay the commercial town in which I had been staying for a day or two, with its pleasant suburb, rising to the top of a well wooded ridge. The busy hum from its crowded docks and warehouses just reached my ear, as I paced slowly and solitarily along; and I thought of the indefatigable industry of the men of this world, who "rise up early and late take rest, and eat the bread of carefulness," to gain those things which perish in the using. I could not survey that prospect without a melancholy feeling. Beautiful as it was, the land was a moral desert. Superstition, or a supreme contempt for all forms of religion, had supplanted in it the pure worship of the one true GOD; and I had that very day witnessed a scene, which, though there common enough, would assuredly startle and disgust any one who had lived only in our own favored country. I meditated on the time when the truth should universally prevail, and the knowledge of the LORD fill the earth as the waters cover the sea; I prayed that his kingdom might speedily be established.

While I was thus musing, the sun was set, and it was necessary for me to go back to my inn, and prepare my luggage for departure. This was soon done; and at the appointed hour I went on board the vessel, a steam packet, which was lying close to the quay, and was to set off precisely at 11 o'clock at night. After a little while the bustle of passengers embarking had subsided; the officers belonging to the port were gone on shore; the clock from the nearest church had tolled the hour, and the engineer was just waiting the captain's signal; when suddenly high words were heard in the cabin. A young man from one of the hotels was there making a demand upon a passenger, which the latter considered unjust; the youth, however, refused to forego his claim. And now the vessel bell was rung, and the captain called, "You must go on shore—I am going." He did not obey the call. The captain then vociferated angrily, "You will be too late if you stay a minute longer: I shall carry you to England." He still delayed, till at last the signal was given, and the vessel proceeded on her way. Then, at the first feeling of the motion, the youth rushed up from below, and was springing from the deck towards the quay, now several feet from us, but was saved by the strong grasp of the captain, from what must have been certain destruction. "You see you would not mind me when I called you," said he, "and now it is impossible to stop; you must go with us to England." The poor lad—he looked hardly seventeen—stood, for a moment, stupidly gazing on the fast receding shore; then staggering to a seat upon deck, exclaimed that he was ruined—for, he should lose the situation on which his livelihood depended; and, covering his face with both hands, he burst into tears.

The stars were shining in the cloudless heavens, and two or three of the passengers remained with me on deck to contemplate the glorious scene, and to watch the bright sparkles of the waves which with a long luminous line marked our track, and the now only twinkling light which showed us the port we had left: and we talked of what we had seen, and recounted our adventures in regions far away; we spoke also of our own England, for our hearts yearned towards our beloved country, and we were glad, when we thought we should soon see it again. We had, indeed, been wandering through a very lovely land: still it was not—and no traveller as he journeys can help feeling this—it was not our home. But as we walked up and down, the sobs of the poor lad, brought with us against his will, fell upon our ears, and I could not help contrasting his sorrow with our joy. I was surprised that his grief was so excessive; and I stopped once to ask him why it was so. He would be carried safely home in a little time, and surely his employer might be prevailed upon to receive him again into his service. Oh, no, he said, his place could not be left unfilled a single day; and besides it would be thought that he had run away, and therefore some one else would be hired immediately. "But," I told him, "you will get some other employment. Have you no friends to exert themselves for you?" "No," replied he, "all my friends are dead: nobody will care for me; and I shall be sure to starve." "Then why were you so silly as to stay here when you were repeatedly told to go ashore?" "I did not think," with a fresh burst of tears, "that he really meant it: I thought he would have waited a minute longer: and I was only *just* too late."

My questions could then do no good; and therefore I soon left him, and retired to my berth—but even there, I still heard at intervals the ebullitions of his grief mingling with the rush of the waters; and I was furnished with a not unprofitable subject of meditation. Here was a reasonable being who had risked his prospects in life for a paltry piece of money, to which, I believe he had no right. He would be carried to a foreign country, where he had no friend or acquaintance, and several days must elapse before he could get back, and even then he would find himself deprived of that on which his bread depended. How true a picture, I thought, of the recklessness of men, called wise in their generation, who risk their eternal salvation for this world's good! There is some prize they grasp at, and they must seize it before all things; and though the voice of the Bible and of GOD's ministers warns them "you will be too late, *now* is the accepted time, delay no more," still they venture on a little—but a little—longer; they must secure this one object—till, how often, the last summons is issued, the last signal peals forth, and they are hurried away unprepared, to that distant land, whence there is no return, and where they must stand friendless, with every prospect blasted, and every hope extinguished, before the throne of GOD.

Let no man persuade himself that a *little* time can be of but little consequence. A few moments may make the widest difference in his condition. If he were drowning in the ocean, and a rope were held out to him, an instant's delay in seizing it, in all probability, would be instant death. Were his habitation in flames around him, the shortest delay in escaping might bury him in the burning ruins. If, instead of fleeing for his life, he thinks there will be time to occupy himself in searching for some valued treasure, he will see, it is likely, just when he is preparing to escape, the last outlet closed, the last staircase falling:—he is only *just* too late; but his momentary delay has been to him destruction.

And surely, if any thing can add bitterness to disappointment, or increase the wretchedness of ruin, it must be the reflection, that the prize was *almost* gained, safety only *just* sacrificed. The keenest self-reproach will then add its pangs to the actual misery endured, and the victim of his own folly will execrate the infatuation which involved him in irreparable destruction. And thus in the dark habitations of lost spirits, their worm will never die, as well as their fire be never quenched.

Let me then earnestly entreat every individual into whose hands this paper may fall, to lose no time in securing those things which make for his eternal peace. "Knowing the terrors of the LORD," I would persuade, I would anxiously implore him, *immediately* to escape for his life; I would strive to impress upon him, as a spur to zealous action, the grief, the shame, the agony, the remorse, under which he would for ever writhe, if he *should* be JUST TOO LATE.—*From a Traveller's Port Folio.*

THE CHURCHMAN'S ALMANAC FOR 1838.—The fourth edition of the above is this day published.—It contains within the compass of thirty-six closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States*

It is furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy. Considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has, in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address

LOUIS SHERMAN, Agent
142 Fulton street, New York.

BOARDING SCHOOL, New Haven.—Miss Angelica Gilbert and Miss Mary E. Edwards respectfully inform the public, that they continue their school in the city of New Haven, assisted by several ladies who have also taught a number of years, and by masters in French and drawing; which with the opportunity to those sufficiently advanced, of attending the Lectures of Professor Silliman and of Professor Olmsted, comprehends all the usual departments of female education.

Their house is sufficiently large to accommodate *well* about thirty boarders, a small number being generally preferred by parents.

The year is divided into three terms, that of the summer commences on the 1st of May, those of the winter the 1st of October, and the 7th January.

Reference may be given to parents and guardians of present and former scholars, and to the Rev. Dr. Croswell of this city, or to the Rev. Dr. Hawks, and Alderman Woodhull in New York.

A card of the expense will be sent, on request, by mail.
April 21 6w

IRVING INSTITUTE.—An English and Classical Boarding School Tarrytown, Westchester co.; WILLIAM P. LYON, CHARLES H. LYON, Principals. To be opened on the first of May next.

The location is perhaps the most desirable that could be selected on the Hudson. Tarrytown is well known to be one of the oldest and most pleasant towns in this section of the country—altogether salubrious and moral. It is distant about twenty-five miles from New York, and is visited morning and afternoon by a steamboat from the city.

A commodious brick edifice is now erecting expressly or the purpose. The grounds are ample, affording abundant opportunity for healthy sports in the open air, and quite retired from the village. The site being elevated, the prospect is extensive and delightful, commanding a view of the river from New York to the Highlands.

The teachers and pupils will reside in the family of one of the Principals, eat at the same table, sleep under the same roof, and constitute in all respects, one family; and the discipline will be entirely of the parental kind. Every reasonable exertion will be made to render the institution pleasant and comfortable, the studies interesting and agreeable, and to promote the health and happiness of the pupil.

The Principals flatter themselves that, from many years' experience, and their uniform success in the management and instruction of youth, and a passionate fondness for the profession, they possess the requisite qualifications for the arduous and responsible duties they have undertaken.

The moral welfare of youth being always a consideration of the highest importance, it will be an object of solicitude with the Principals to bring their pupils to conduct themselves under the salutary influence of moral and religious principles, without interfering at all with the tenets of particular denominations. Each pupil must be provided with a Bible, and will be required to attend at family prayers morning and evening, and public worship on the Sabbath in one of the churches (of which there are four) in the village—such place as may be agreeable to the wishes of parents or guardian.

The system of education pursued in this institution is designed to prepare the pupil for the active duties of life, or for a course of professional or collegiate studies, and is desired, for any degree of collegiate advancement The studies embraced in the plan of the seminary, and which will be pursued by the pupil according to the wishes of parents or the discretion of the Principals, are,

Orthography, Reading, English Grammar, Rhetoric, Geography, Astronomy, History, Composition, and Elocution; Arithmetic, Algebra, Mensuration, Geometry, Trigonometry, Surveying, Penmanship, and Bookkeeping; Chymistry, Natural Philosophy, Botany, Geology, Mineralogy and Natural History; Latin, Greek, Hebrew, French, and Spanish Languages; Greek and Roman Antiquities; Ancient Geography and Mythology.*

The plan adopted is designed not merely to advance and perfect the pupil in the branches studied, but to develope and instruct the *judgment*, to enlighten the *understanding*, to form the *habits*, and to give a moral and useful direction to the *inclinations*. The object continually kept in view is to fit them for an efficient discharge of the duties to which they are rising in life; to qualify them to become intelligent and useful members of the community; worthy and patriotic citizens of this republic.

The Principals are determined that the instruction in the several departments shall be most thorough; to accomplish which all subjects will be treated as practically as possible, and illustrated and enforced in such a way as to exercise the understanding of the pupil rather than to burden his memory. It will accordingly be the effort of the instructers, while they remove embarrassments and restraints from the minds of the pupils, to assist their thinking and reasoning powers to discover the truth and the principles on which it depends.

The year will be divided into two sessions—one commencing on the 1st May, and the other on the 1st November, each succeeded by a vacation of three weeks. At the close of each session there will be a public examination and exhibition, at which certificates and prizes will be awarded to meritorious scholars. Parents and guardians will receive a special invitation to attend.

Terms, $100 per session, payable in advance, or within thirty days from the commencement of the session. This will include tuition, board, washing, mending, fuel, light, &c., and also the use of the library. There will be no extra charges.

Pupils can remain in the family of the Principal during the vacations, if desired—subject to charge for board.

Tarrytown, January, 1838.

Reference by permission to the following gentlemen:

Rev. Dr. Creighton, Rector of Christ Church, Washington Irving, Esq., Steuben Swartwout, Esq., Tarrytown.—Rev. Edward N. Mead, Singsing. Rev. Dr. Mead, Norwalk, Ct. Nathaniel C. Hart, Esq., Sawpits. Rev. Dr. Fisk, Pres. Wesleyan University, Middletown, Ct. Hon. Gulian C. Verplanck, Wm. A Duer, L.L.D., Pres. Col. College, Rev. Dr M'Vickar, Rev. Dr. Berrian, Rev. Dr. Hawks, Rev. Dr. Bangs, Harper & Brothers, Dr. J. R. Van Rensselaer, Dr. T. S. Barrett, David Graham, Esq., Lyman Cobb, Esq., George T. Trimble, Esq., New York City.

* The Principals wish it distinctly understood, that no branch is *professed* to be taught which will not be taught *in the most thorough manner*.

March 29, 6w.

PRIVATE INSTRUCTION.—The subscriber, who has been for several years Principal of a Young Ladies' Classical Seminary in Massachusetts, having removed his family to this city, is desirous of procuring a few classes of young Ladies for private instruction, in the various branches of a thorough English ann Classical Education. Classes can commence immediately.

Particulars may be learned by application, either personally or by letter, to R. Phipps, 84 Nineteenth street.

REFERENCES.

Rt. Rev. B. T. Onderdonk, D. D.
Rev. J. Milner, D.D, Rev. J. A. Vaughan,
Rev. F. L Hawks, D. D. Hon. Judge Oakley,
Rev. J F. Schroeder, D. D. S. Payne, Esq.,
Rev. S. Seabury, D. D. Rev. J. M. Wainwright.
March 28, 6t.

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes

Vol. II. contains Bishop Sumner on Apostolical Preaching, and on Ministerial Duty, with preface and notes.

Vol. III. contains the Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.

Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.

Vol. V. contains Bishop Gibson's Three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.

Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.

Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.

Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr. Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt Rev. B. T. Onderdonk, D. D.

Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

Vol XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.

Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."

Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D., Lord Bishop of Sarum; with the two prefaces to the Dublin editions.—Edited, with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

The above Library is kept constantly on hand and for sale by the Protestant Episcopal Press, 142 Fulton street.
d5tf

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—DEPOSITORY No. 28 ANN STREET, two doors below Nassau street.

Under the superintendence of

JOHN W. MITCHELL, *Chn.*
W. R. WADSWORTH,
JOHN E. EARLE,
WM. M. BENJAMIN,
DAVID GARDINER,
THERON WILBER,
WM. H. VERMILYE,
} *Committee of Publications and Sales.*

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the Depository.

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register; Minute Book; General Class Book; Teacher's Roll Book; Smaller Class Book, stitched in covers; Improved Class Book, do.; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed. Ten Commandments, first table, on cards; second table do.; Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No. 1; do. No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism; Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds; Scripture Instruction; Duty to GOD; Collects from the Prayer-book; Epistles and Gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, Part 1 do. Part 2; Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18mo works, making 56 volumes, numbered consecutively, at 20 cents per volume, or $11 20 per set. Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo works published by the Union, making 5 volumes, at $1 per set.

As well as a large assortment of approved works, selected expressly for Sunday school reading; and a full supply of stationery for clergymen, students, and Sunday schools

FINE BOOKS.—"The Sacred Album"—London, for the year 1838, 4to, *Arabesque.*

The Christian Keepsake and Missionary Annual."—Edited by the Rev. Wm. Ellis. London 8vo., *Turkey morocco.*

"The American Christian Keepsake and Missionary Annual for 1838." Edited by the Rev. John A. Clark, Philadelphia; with a beautiful and striking likeness of the late venerable Bishop White.

"The Young Lady's Friend." By a Lady. 12mo. *extra binding.* A most interesting and suitable work for an annual present.

"Friendship's Offering and Winter's Wreath." A Christmas and New Year's Present for 1838.—London, 18mo., *Arabesque.*

"Stebbins' Presentation Bible."—London. With notes, A splendid article. In a variety of sizes and bindings.—Published expressly for *presents.*

A most splendid and complete assortment of Bibles and Prayer-books, in various and extra bindings.

Also, an excellent assortment of presents suitable for children, embracing Toy Books, Picturesque Alphabets; Cards, illustrative of History, Philosophy, Geography, and Panoramic Views, &c. &c.

The above and many other suitable books will be furnished at the Protestant Episcopal Press, and Sunday School Union, 142 Fulton street, N. Y. Orders from our friends generally are respectfully solicited. dec9 tf

ORGANS.—George Jardine, Organ builder, (from Messrs. Flight & Robson, Organ builders London,) 459 Broadway, corner of Grand street, New York, manufactures all kinds of Church, Parlor, and self-playing Church Organs, for the promotion of first rate Psalmody in Country Churches, where Organists cannot be obtained. Organs repaired and tuned. Superior metal and wood pipes, barrels made and every article connected with the Organ, at reasonable charges. The most satisfactory references to Gentlemen and Professors of the first respectability.

April, 19. 1pm 3m

TO STUDENTS OF HEBREW.—This day is published Imrai Shaipher, a Hebrew Vocabulary containing a complete list of the Hebrew and Chaldee ROOTS which occur in the Bible; together with their significations in English—designed to lessen the difficulty which students encounter in searching for the roots of defective verbs, &c., by H. Henry.

Published by M. Jackson, 39 Mott street, and for sale by the Protestant Episcopal Press, 142 Fulton street.—Price one Dollar and twenty-five cents.

April 4 tf

FOR SALE.—A fine-toned Organ, suitable for a smal church. Apply to Mr. Louis Sherman, office of the Episcopal Press. s23

NEW YORK PROTESTANT EPISCOPAL PRESS,
DEPOSITORY NO. 142 FULTON STREET.

Standing Committee.

H. COTHEAL, Treasurer and Agent, 142 Fulton street,	CHARLES N. S. ROWLAND,
LEWIS CURTIS,	GEORGE C. MORGAN,
CHARLES KEELER,	CORNELIUS OAKLEY,
	JOHN W. MITCHELL, Sec'y.

Bibles, Prayer-books, Devotional and Miscellaneous Works, published and for sale by the Press.

Bibles, 8vo and royal 18mo, all bindings,—Testaments, muslin—Bibles and Prayer books, 4to, for the desk, 8vo, 12mo,* 18mo, (most common size,) 32mo, (pocket size,) all bindings—Devotional Sonnets, all bindings—New Psalms and Hymns, 8vo, 12mo royal 18mo, all bindings—Works of Bishop Ravenscroft, two vols. 8vo, board —Tracts—Communicant's Companion (pocket edition,) all bindings—Life of Bishop Heber, two vols. 8vo—Parish Library, vols. 1 to 13, boards and calf—Bishop Sumner's Help to Domestic Instruction and Devotion—Lectures on St. Matthew and St. Mark, boards and half-calf—Lectures on St. Luke, do.—Bishop Bloomfield's Manual of Family Prayers, various bindings Weller Tracts: vol. i. containing No. 1 to 5, vol. ii. containing No. 6 to 8—Sacra Privata, by Bishop Wilson, various bindings—McEllen Tracts: 1, The McEllen Family; 2, the Baptism; 3, Family in Eternity; 4, The Meeting of the Travellers; all bound in one volume—History of a Pocket Prayer-book—A Farmer's account of his Conversion—Early and Professional Years of Hobart, in 2 vols, 12 mo, bound in muslin: by Rev. John McVickar, D. D., Professor in Columbia College—as well as a choice selection of Theological and Church Works, kept constantly on hand and for sale at their Depository.

* Adopted at the last general Convention as the standard book.

THE CHURCHMAN

Is printed and published by the New York Protestant Episcopal Press, No. 142 Fulton street, at Three Dollars per annum, in advance.

AGENTS.

Charles Stimpson, jun.	Boston, Mass.
Rev. Charles Burroughs	Portsmouth, N. H.
Sidney Babcock	New Haven, Ct.
S. Barnard	Buffalo, N. Y.
Oliver Steele	Albany, N. Y.
John W. Jones	Louisville, Ky.
Z. Clark	Troy, N. Y.
Arius Nye	Cashier of the Bank of Marietta, Ohio.
Robert Griffin	Philadelphia.
Rev. E. E. Ford	Augusta, Ga.
A. E. Miller	Charleston, S. C.
P. B. Demill, Esq.	Detroit, Michigan.
Armstrong & Berry	Baltimore, Md.
Rev. F. F. Peake	Fayette, Mo.
Messrs. Hotchkiss & Co.	New Orleans.
Rev. Silas R. Crane	Ohio City, Ohio.
Smith & Crowell	Maumee City, Ohio.
Ruffin Smythe	Randolph, Tenn.
Rev. J. T. Wheat	Nashville, Tenn.
Messrs. Bell & Entwistle	Alexandria, D. C.